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UNION THEOLOGICAL SEMINARY

The SIGNS of the TIMES:

OR,

VVonderful Signs

OF

Wonderful times.

BEING

A Faithful Collection and Impartial Relation of ſeveral SIGNS and WONDERS, call'd properly PRODIGIES, (together with ſome *Philoſophical* and *Theological* Deſcants upon them) which have been ſeen in the *HEAVENS*, on the *EARTH*, and on the *WATERS*, as they have been Teſtifyed by very Credible Hands. All which have hapned within the compaſs of this laſt Year 1680.

Which may well be called another *Annus Mirabilis*, or *Wonderful Year*, wherein the Lord hath given us loud Warnings to Repent of our Sins and Return to him, that he may have Mercy upon us.

Woe to thm that Regard not the Work of the Lord, neither Conſider the Operation of his Hands. Iſa. 5. 11. 12, 13.

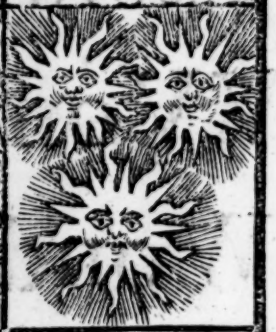
Christopher
By C. Ness

LONDON, *Printed for the* Author. And Publiſhed by *Langley Curtiſs*, on *Ludgate-Hill*. 1681.

The Comet and the Dart

The Armies in the Air:

The Three Suns seen:



The great hailstones

Hatfield maid & Ghost

The Earthquake.

The 3 dead Tower-lyons:

the River dryd: the whale

The fight of Ships.

TO

The Worshipful Francis Warner, *Esq;*

AMongst all my small Acquaintance, I have not had the happiness to know personally any person of Quality (though undoubtedly, some such there be out of my reach) so much conversant and so exquisitely *vers'd* in *prophetick* Mysteries like your self, and considering That *Prodigies* (which this portable pocket-book treateth upon) are a kind of mute (yet speaking) *Prophecies*, I made bold to *Dedicate* it (*quale quale est*) to your Worship, being experimentally Assured, That you are a lover of Learning, and a candid Patron to all Abstruse Essays, well knowing that in *magnis voluisse sat est, & Difficilium, facilis est venia.* Sir, your Candour, I presume, will incline you to pardon me in the whole, in as much as I have been constrained throughout this whole Work to tread all in untrodden paths, finding none walking in the same way and Method before me: You will find the Labour (such as it is) the more elaborate, in finding out *Sacred* (which are least obvious to Exceptions) as well as *Civil Parallels* to *present Prodigies*; and in making such (I hope) Innocent Descants upon them, as the Matter doth require. Sir, I look upon you as one above many for Discoursing about the *Signs of the times*: both the Signs of *Divine Anger* and of *Divine Favour. Signum & Signatum sunt correlata.* Every *Sign* must have the *thing signified*, no *Sign* is so *dumb*, but it speaks something which only the *wise do understand*, Hos. 14. 9. 'Twas *Daniel* only and not the *South-sayers*, That could Read the *Handwriting* upon the Wall, and give a Right Interpretation of it. *Dan.* 5. 8, 11. 12, 15, 16. Such as seek to Sorcerers, deserve no better than a Disappointment, the lowest fruit of their sublime Folly, None of those Wizards of the world (though they might have Deep Reaches in *Humane Affaires*) could give the Sense of that *Divine Oracle*, that work was reserved for a better man than they: *Stultorum plena sunt omnia*; Store of such *Fools* (no better than *Dust heaps*) are found in every Corner, who either *know not* the mind of God in mystical matters, or *Stumble at it*. There be too many *Atheists*, who do extenuate and undervalue all *Prodigies*. Heatheistily ascribing them to *Dame Nature* only, whereby they do dangerously Darken the Power and Providence of the *Almighty* God. but there *are not many wise, wise-hearted*, and *wise unto Salvation*. They are few that Understand the *Signs of the Times*: 'Tis *Objected*, *Prodigies* are *common* Things. therefore cannot be *special* Presages of future Events, or of the End approaching. I Ans. (1) 'Tis very observable that the Palmoni Hamadabbat or *Prince of Preachers* preached upon *Prodigies* those signs and wonders which did presage the Destruction of *Jerusalem*, and of his last Coming, occasioned by his Disciples asking [*When shall these things be*, and *What sign will there be when these things shall come to pass*, Luke 21. 7. Mat. 24. 3. & Mar. 13. 4. &c. No sooner had Christ prepared them with due Cautions concerning themselves, but he declared what was satisfactory to their curious question. (2.) The very first Text that *Christs Apostles* preach'd upon (after *Christ* was *gone* from them, and the *Spirit come* upon them) was concerning *Prodigies* which the Prophet *Joel* foretold God would shew in the world, *ch.* 2. *ver.* 30, &c and the Apostle *Peter* handled that Text so powerfully as to prevail with 3000 Converts at one Sermon, Acts 2. 17. 19. 41. Shewing how *New Testament times* do *unveil* and Accomplish the *veil'd* Prophecies of the *Old.* (3) 'Tis the concurrent Opinion of our best Protestant Authors, that there be some Special *Signs of the Times*, (call'd *Sacramenta & Miracula cognata*, near a Kin to Sacraments and Miracles) which are more than Natural, even of a Divine Ordination, declaring how the *Great God* stands affected towards *poor man*, in respect of his *Favour* or *Anger*: See *Polani Syntagma* l. 6. *ca.* 48, & 59. & many Classick Authentick Divines. (4) 'Tis likewise as concurrent a Sentiment of *Good Writers* (both Ancient and Modern) that *Prodigies* do mostly

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portend the Futurition of some extraordinary Events as, *Herodotus*, &c. and *Lucan. l.* 1. telleth, how the sad calamities of *Rome* were presaged by many strange *Prodigies* in *Heaven*, *Earth* and *Sea*, singing or saying, Thus

——— *Superique Minaces*
Prodigiis terras implêrunt Æthera pontum
Ignota obscuræ viderunt Sydera Noctes,
Ardentémque polum flammis, cæloque Volantes,
Obliquas per Inane Faces, &c.

All which do signify, that the whole Fabrick of the Universe had put upon it (by the *Angry God*) a most frightful Face and Aspect, and *Heaven*, *Earth* and *Sea* did conspire together to chastize the Pride and Luxury of *Rome* at that Time, and *Claudian* saith, That after *Cæsars* Victory over *Pompey*, not only the Heavens drop'd *blood*, but also pits and pools flowed with *blood*, as a præsage of *Cæsars Stabbing*, cum multis aliis, *&c.* (5.) Pliny, *l.* 2. *c.* 58. saith, The *Heathens* were startled at the *Prodigys* of his time, in so much that they had their solemn Sacrifices for Diverting the Evils portended by them; And will not those Dictates of the *dim light* of *Dame Nature* in these blind *Heathens* rise up in Judgment against our *Atheists*, who scoff at all those *wonderful Signs* so *terrifying* in themselves, and so testifying God's wrath for Man's sin? Alas, *they* had not God's Heifer to plow withall (which we have) yet could they Unriddle those Mysteries (call'd τὰ μεγαλεῖα καὶ τὰ κηρύγματα τῶ Θεῶ, God's prodigious preachments) better than many of us: their very natural Religion was a dark Imitation of the true Divine Devotion, though the Devil (God's Ape) did impose upon them therein much Superstition. If against this, it be alledged what is said, *Jer.* 10. 2, 3. *Learn not the way of the Heathen, and be not Dismayed at the Signs of Heaven, as they are, for their Customs are vain.* I Answer (1.) God Cautions his people *there*, (going Captives into *Chaldea then*) that they learn not the vain Astrology and Idolatry of the *Chaldeans* in their Country. (2.) That Astrology which pretendeth to read Fates and Fortunes in the Heavens, ascribing all to Stars and not to God, is *Idolatry*, condemn'd *there* by *Jeremy* and by *Isaiah* ch 47: 12, 13, *&c.* (3) *Jeremy* speaks of Natural and ordinary *Signs* of Heaven which the blind Heathens were dismay'd at (*Defying* God while they *Deified* them) as if the Issues of their Affairs depended on them: VVherefore Gods people *should not be so*: If there were no other Reason but that only, Matth: 6. 32. but there be other Extraordinary Signs, dreadful Apparitions, whereby God warns his people of some ensuing Wrath, as appeareth from *Joel*, *Christ* and *Peter*, &c. (as above) God doth not forbid us to mind them and to be affected with them. Especially considering this is Gods last way of speaking to us, as it was to *Pharaoh*, when God had said *softly* to him at first, *Let my People go*, *&c.* he hardned his heart, then God spake more *severely* to him by *Signs and wonders*: So now, our *Barnabas*'s hath been rejected, God sends his *Boanerges*'s and preacheth to us by *Prodigies*, and such as are more than Ordinary without a Parallell for this 800 year, and so attended with such concussions of Kingdoms (e'n Popish one against another, &c) which seem to put an Accent on them and though there have been frequent *Prodigies*, yet may they be Signs of the last times, as a Disease is a sign of Mortality, though a Man recover sometimes, yet ceaseth he not to be mortal but dyeth at last: So those signs (though oft seen) do not cease to be *Signs* of the Approaching End: and former *Prodigies*, might have other Præsages and significations, as those in 60, &c: what hath befaln ever since, such as, *Plagne*, *Fire*, &c: I speak to a wise man (skilful in Mysteries) who will judg candidly what is sayd by,

From my Study this
10 *of* May, 1681.

Yours in the best Bonds,
Christo. Ness.

III 2

The Signs of the Times:

OR,

Wonderful Signs OF Wonderful Times.

OUR Lord and Saviour hath ſaid, *Except men ſee SIGNS and WONDERS, they will not Believe*, *John* 4. 48. There is a natural Itch inbred in the nature of all Mankind to ſee ſome *ſigns* and *Wonders*; Hence it is, That ſuch an univerſal Aptneſs is found in all the Sons and Daughters of Men to behold Rare Shows and ſtrange Sights, Thus the People *Ran forth out of all the Region round about* to get a Sight of *John* the Baptiſt, *as of a burning and ſhining Light*: *Matth.* 3. 5. & 11. 7. *Luke* 3. 7. & *Joh.* 5. 35. Seeing they had not any one Prophet born to them from the Building of the Second Temple until His Birth: Then was [*Cathimath Chazon*] a Sealing up of Propheſy, *Dan.* 12. 4. 9. No Prophet 'twixt *Malachy* and *John* Baptiſt, *Mal.* 4. 5. *Mat.* 11. 14. with 17. 10. Hence that *Captivity* Pſalm, *Pſal.* 74. complains, verſe 9. that there was no Prophet amongſt them. Hence it is alſo, that we read ſo oft in Scripture of many men (*Good as well as Bad*) asking after a Sight of Signs:

Indeed (1) *It is an evil and Adulterous Generation* (according to Chriſt's Character) that moſt *ſeeketh after ſigns*, *Matt.* 12 28, 39. that is, ſo earneſtly, if that were not Done, they were Undone:

(1.) Thoſe carnal Scribes and Phariſees could call for a Sign after ſo many Signs. They had been perſonal Ey-witneſſes How Mighty Chriſt was both in *Word* and *Deed* (in Doctrine and Miracles) *before God and all the People*, Luke 24. 19. which were

ſo many *Infallible Proofs*, Act. 1. 3. that he was the Meſſiah: yet theſe were but SIGNS *on Earth*, they would not believe in him, unleſs he could ſhew them a SIGN from Heaven, and Doe as *Moſes*, *Samuel* and *Elijah* had done: for *Moſes* call'd for Manna, *Samuel* for Rain, and *Elijah* for Fire, All from Heav'n, *&c. John* 2. 18. & 6. 30. Chriſt ſhew'd them many *Signs*, Jo. 20. 30. and wrought many *Wonders* (which no power but that which is *Divine* could work, *John* 9. 32. 33.) both beyond the Courſe of Nature, and above the Power of Art, yet (as the Saying is) they could not ſee VVood for Trees. No, they muſt have ſuch Signs as were ſhown and ſeen upon Mount *Sinai*, *Exod.* 19. 16, 19. Such *Thunders* and *Lightnings* though they had their *Bath-Kol*, the Daughter of a Voice (which was, as they ſay, the only Oracle abiding with the Second Temple) and ſuch a *Voice of God* (as Thunder is called, *Pſal.* 29. 3, to 10) they had from Heaven, *John* 12. 29, 30. Therefore Chriſt checks and chides them for requiring ſuch Signs as would rather affright theſe Hypocrites than *inſtruct* them. They ſhould have been contented with his Doctrine and Miracles which did ſufficiently demonſtate a Divine Power, and though the Thunder-Claps at the Giving of the Law upon Mount *Sinai* were moſt ſuitable to the Rigour of that Diſpenſation, yet his *Miracles of Mercy* (confirming his Doctrine) were more ſuitable to SION, and to the Grace of the Goſpel. Therefore *went Chriſt about Doing Good* to many by his Miracles, *Act.* 10. 38. but never (which is very remarkable) Doing Hurt to Any by them, As moſt other Wonder-Workers Did, for his Name was JESUS a Saviour, not *Abaddon*) [A bad one] or *Apollyon*, a Deſtroyer. In all this thoſe wicked Hypocrites were wittingly, willingly and wilfully blind, and who ſo blind as they that will not ſee.

(II.) Another Time Came the Superſtitious *Phariſees* (leaving behind them the Supercilious *Scribes*) and conſpir'd with the Irreligious *Sadducees* to tempt Chriſt by *asking a SIGN*, Matt. 16. 1, &c. Thoſe two Sects were deadly Enemies each to the other

other, yet can they here combine as loving Friends for confronting of CHRIST. The two *Good Sticks* (Iſrael and Juda) became one in the hand of God, Ezeck. 37. 19. but thoſe two *Bad Sticks* (the *Phariſees* and *Sadduces*) became one in the hand of the Devil, not onely as *Herod* and *Pilate* did, Luk. 23. 12. but alſo as the Popiſh Prieſts and Jeſuites, the Monks and Fryars (All which be at deadly Difference amongſt themſelves in as much as they do notoriouſly diſparage and beſpatter one another) yet as *Herod* and *Pilate* could joyn hands againſt CHRIST, ſo thoſe Miſcreants can all conſpire againſt *Proteſtants*: Thus Dogs though they be fighting never ſo fiercely and tearing one another, yet if an Hare run by, they can give over, and all run after her. Accordingly thoſe two ſorts, though of Heterogeneous Principles, could be enough Homogeneous to Aſſault Chriſt with their cavelling Interrogatories, wherein their putid Hypocriſy (courting him at the firſt, and calling him *Maſter*, whom before they had branded with that black name of *Belzebub*) appeared, deſiring him *to ſhew them a SIGN. Them* by all means, as more worſhipful men than the Multitude, e'n ſuch as might well ſeem to merit ſuch a ſignal and ſingular Favour. They muſt by all means be the only Men to whom the Meſſiah muſt *ſhew a Sign from Heaven*, ſuch as *Joſuah* ſhewed in commanding the Sun to ſtand ſtill; ſuch as *Iſaiah* ſhew'd in cauſing the Sun to run Retrogade ten Degrees, or ſuch as *Samuel* ſhewed in calling for Thunder and Rain in Harveſt, &c. or rather ſuchas *Moſes* ſhew'd in Commanding the Corn of Heaven to come down for daily bread to Iſrael, John 6. 31. 32. and if the Meſſiah would do ſo much for them, none, they *pretended*, ſhould be more willing to own him: yet, all this while, they *intended* Malice and Miſchief againſt him, contemning his Miracles on Earth as if done by Magick Art, &c.

III. *Herod* alſo was of no better Bran than thoſe, who *Deſired to ſee Jeſus for a long time, that he might ſhew him ſome ſign*, Luke 23. 8. Such as would recreate his Eyes and his Mind in beholding, for he look'd upon our Lord as no better than a Com-

mon Juggler, that would undoubtedly (to ingratiate himſelf with the King) ſhew to him the very beſt Trick in his Budget. Thus that Fox would gladly have been gratified, but he was notoriouſly deceived, inaſmuch as Chriſt was not ſo profuſe of his Divine power as to put it forth at the pleaſure of bad men, meerly toſatisfie their vain Curioſity.

But (II.)we do not only find (upon Scripture Record)wicked men Deſirous to ſee Signs, but even Godly men alſo, as (1.) *Moſes*, Exod. 4. 1. who had Experience of his Brethrens rejecting him, and thruſting him from them, Exod. 2. 14. Act. 7. 27. and ſo they might Do again, If he had not ſomething to ſhew what might well warrant his Extraordinary Call: therefore, he ſaith, *They will not believe me*, &c. that is, I dare not Venture upon a bare Divine Call and Commiſſion, unleſs ſome Divine ſigns be ſhew'd me for my farther Confirmation: Hereupon God condeſcends to gratify him with the Two firſt miraculous Signs; Thus, in the firſt Sign 'tis obſervable, That the turning of *Moſes* Rod into a Serpent, was a manifeſt Diſclaiming of any Power borrowed from the Devil, in all thoſe wonders which he was to work with that Rod, for that Sign did demonſtrate *Moſes* power over the Devil or *Serpent*, (his expreſs Type) and exercis'd againſt him. in handling him (though not without ſome Fear at firſt) through a ſtrengthned Faith at his Pleaſure: *Moſes*, indeed, took this Serpent or Crocodile by the Tail only, 'Twas the Work of the MESSIAH to break the Serpents Head: In this firſt Miraculous ſign, the ROD ſhew'd the flouriſhing State of Iſrael while *Joſeph* was Lord of the Land of Ægypt, and ſo held the Rod or Scepter for their Comfort, but its Turning into a Serpent (or Dragon) did plainly portend the Afflicted Eſtate of that Church, when *Pharaoh* that *Dragon*, Ezek. 29. 3.) with the Subtlety of the Old Serpent moſt grievouſly oppreſſed Iſrael; and yet this Serpent muſt be turn'd back again into a *Rod*, to ſignify that the afflicted Eſtate of the Church ſhould be turn'd into a flouriſhing Eſtate again by the Miniſtry of *Moſes* (more glorious than that of *Joſeph*)

III. 4

Joſeph) who was called *King* in Jeſurum, Deut. 33.5. (a Title above that of *Joſeph*) and who was commanded to *take the Serpent by the Tail*, Exod. 4. 4. which was dreadful to be done, becauſe of the Innate Antipathy and probable Danger of the Sting, yet *Faith* fortifies *Moſes's* Heart againſt his *Fear* of this formidable Creature, and carries him through the Difficulty of this Duty; he doth as God bids him, and had no Dammage thereby, but the Serpent was turnd into a Rod again:

Moreover (2.) for Humbling *Moſes* and helping him to know That this miraculous Sign was not wrought by the Power of his own hand, therefore was his hand made a Leprous one, to ſhew, That ſuch great Wonders could not be wrought by ſo unclean a Hand, without the Help of a better and greater Hand than his own: and yet the Accompliſhment of this Second Sign was a farther Confirmation of *Moſes's* Faith, that Leprous hand of his (*as white as Snow*) muſt be return'd to its Natural ruddy Complexion again, *Moſes* found the Leproſy in his Boſom, and there alſo he immediately left it: This was to ſignify to him, That the ſore Eſtate of the Church ſhould preſently be cured, the Time of Her Healing now was at Hand, tho ſhe *had lain long among the Pots* (and ſo were not only as poor deſpis'd Lepers covered over with a white Leproſy, but all blakned and beſmutch'd in the Boſom of Ægypt their Houſe of Bondage) yet God would reſtore her again to a Sound Eſtate and *give her Wings of Silver*, and *Feathers* of *Yellow Gold*, Pſal. 68. 13. Thus the moſt high God doth vouchſafe to ſtoop ſo low to the meanneſs of Man, as to give *Moſes* ſign upon ſign, as he had done before to him, Exo. 3. 3. 12. Giving him then a Double Confirmation (1.) That of the *Burning Buſh*, for the preſent: (2.) That of *Serving God at Horeb* for the future. The like Favour the Lord likewiſe vouchſafeth to us by giving us a frequent Adminiſtration of the Lords Supper, whereby he doth Seal and Seal again the Confirmation of our Faith in the *exceeding great and precious Promiſes of Chriſt*, 2 Pet. 1. 4. God ſaid to Moſes, Such as will *not Hear the voice of the firſt Sign*,

they,

they will believe the Voice of the latter ſign, Exod. 4. 8. *Lekol Haoth*, the voice of the Sign, plainly importeth That every of God's Signs hath a Voice, and therefore the Pſalmiſt ſaith, That they have not only a Voice, but Words alſo. [*Dibre othotham*] he ſhew'd the Words of his Signs, So 'tis in the Hebr. Pſal. 105. 27. They ſpeak not to our Eyes only, but to our Ears alſo. Thus doth Sacramental Signs, They have a Voice, as *Abel*'s Blood is ſaid to have, *Gen.* 4. 10. *Hebr.* 11. 4. *which yet ſpeaketh*, How much more the Blood of Chriſt, *which ſpeaketh better things than the Blood of Abel*, Hebr. 12. 24. The ſign hath a Voice in it (as Exod. 4. 10. Ezek. 1. 28. & Job. 4. 16. God Annexing his Word with his Sign that it may be the better heard and underſtood) becauſe it (as it were) ſpeaketh that to the Eye, which words do to the Ear; and on the contrary that which is plainly declared to the Ear, is ſometimes repreſented as if it were acted, and exhibited to the Eye, *Gal.* 3. 1. Thus the Adminiſtration of the Lords Supper is a lively Reſemblance of Chriſt crucified upon the Croſs; and thus the ſtung Iſraelites were heald by looking upon the Brazen Serpent advanced upon the Pole, Num. 21. 8. 'Twas but *Look and live* then, and, tis but *Look and live* now, John 3. 16. As they that look'd upon their Sores, and not upon the Sign, Dyed for it, So, they that fix their Eyes upon their Sins, and not upon their Saviour, do Deſpair, and Dye: and, as they that look'd upon the Sign though but with one Eye, though but with a ſquint Eye, or but with half an Eye, they were preſently healed, So, thoſe that look up to Chriſt, though *Weak in Faith*, yet *Faithful* in *Weakneſs*, are ſure to be ſaved, Iſa. 45. 22. *Look unto me All the Ends of the Earth, and be Saved*, as the Moon when ſhe looks moſt fully in a direct line upon the Sun, then is ſhe in the Full, and moſt fully inlightned: This is the great Duty Required, *to look upon a Crucified Saviour*, Zech. 12. 10. and Salvation (in the Extent of it) is in the former Scripture propounded as the Grand Wages of that work and Duty and that Uuiverſally to all Right *Lookers* both Jews and Gentiles.

The

The *ſecond* Inſtance of a godly man (deſirous to ſee *Signs*) is *Gideon*, as *Moſes* was the *firſt*, both of them reckoned among Gods Renowned Worthies. *Heb.* 11. 20. 32. This *Gideon* though but *weak* in *Faith*, yet was faithful in weakneſs, and therefore is he dignified with a Room in that Court-Roll, of the moſt radiant Starrs in Scripture Horizon, yet his Faith though true, being weak, required ſome Supporters, hence he ſaith [*then ſhew me a Sign* [Judg. 6. 17. This Sign *Gideon* ſought not, as that Adulterous and Evil Generation (the Phariſes, &c.) did, out of Curioſity and Incredulity, but (as *Moſes* before him, *&c.*) for farther Confirmation of his Faith, concerning his call to ſo great a Work, whereby he might be ſatisfied that it was God (and not man or Devil) that called him: A good Cauſe, a good Call, and a good Conſcience, will make a good Courage, and all are neceſſary to a Captain or Soldier. Eſpecially *the Lord looked upon him*, as well liking his ſpeech. *v.* 14. vouchſafes him a Sign, *v.* 21. ſignifying, that the *Midianites* ſhould be Deſtroyed without mans labour, ſeeing Fire came out of the Rock (as before Water had done, *Exod.* 17. 7.) without any humane help to conſume the Sacrifice; therefore did *Gideon* erect an Altar to the Lord, who had thus confirmed him (not only by theſe Signs, *v.* 17. but by two other Signs, *v.* 36. 37.) and thus comforted him againſt his deſpondencies, and called the name of his Altar [*Jehovah Shalom*] the Lord of Peace, *v.* 23. 24. O that this Inſcription were upon all our Hearts, as 2. Theſſ. 3. 16. *The Lord of Peace give us Peace always by all means*, this would anſwer all Doubts, and advance Faith above Fear. The ſign of the *Fleece*, *Gideon* deſired to be doubled, not out of *Incredulity* to tempt God, but out of *Humility* to be ſupported under the ſence of his own weakneſs and unſuitableneſs to ſo great an undertaking, againſt which he found marvelous Relief, in the double Wonder of the *Fleece*, which intimated two things to him. 1. Concerning *Iſrael*. 2. Concerning *Midian*. (1.) As to *Iſrael*, that was repreſented by the Fleece, being ſometimes wet with the Dew of Heaven, and ſometimes dry. (2.) As to *Midian*, they had

had Fleeced Israel of all their good things, and pull'd all the Wooll from off their backs, as the Shearer (in that Fleece) had don to the poor Sheep, turning him naked out of doors into the open Fields; but now *Gideon* (with the Lords help) should fleece *Midian*: the Sword of the Lord and of *Gideon* should do as much for them, as they had done for *Israel*, pay them home in their own Coyn, and requite them to the full, after the Law of retaliation: hereby *Gideons* Faith, weak at first, did gradually grow strong by those confirming Signs; so comes he in as a Candidate in that Apostolical Catalogue, *Heb* 11. 32. Amongst the highest Favourites in the Court of Heaven: Besides those two Godly Men (*Moses* and *Gideon*, that *desired* confirming Signs) there be many others, to whom God vouchsafed Signs, though *undesired*: as, the Tree of Life to *Adam*, Gen. 3. 22. The Fire of God to *Abraham*, Gen. 15. 17. The budding of the Rod to *Aaron*, Num. 17. 5. The Sun standing still to *Joshuah*, Josh. 10. 13. And its running back to *Hezekiah*. 2. Kings. 20. 8, 9. Fiery Tongues to the *Apostles*, Acts 2. 3, 4. A Draught of Fish to *Peter*, John. 21. 6. A Star to the three Wise men, Mat. 2. 2. 9. Dumbness to *Zechariah*, Luke 1. 20. and many other Signs to Believers, *Mark* 16. 17, 18, 20.

Yet sometimes we find God forcing Signs, even upon wicked men, as upon that branded one *Ahaz*, Isai. 7. 10. 11. 12. 14. *&c.* Though *this was King Ahaz*, wicked with an accent, even he shall see, that while he was under the power of a malicious Devil, yet hath he to do with a most gracious God, who by a wonderful condescension will needs give him a Sign; 'tis an unheard of vouchsafement to vouchsafe a Sign to such a notorious Unbeliever, this is more than Christ would do to the *Pharisees*, whom he calls a bastardly Brood, for desiring a Sign, as before. *Matt.* 12. 39. [*Ask a Sign either in the Depth*, &c.] Here was a fair offer to a most foul Sinner, he might have had a sight of Heaven or of Hell for a Sign, yet instead of an humble and thankful asking, he sordidly answered (tantamont) Ile ask no askings, Ile try no Signs, I know a trick worth two of that, I'le send

ſend to the *Aſſyrians* ſo help my ſelf, God may keep his Signs to himſelf, I crave no ſuch courteſy at his hands, &c. Did ever any branded Belialiſt or black-mouthed Bedlam ſpeak worſe to God than he in all this: no wonder if God ſet a black brand upon him, ſaying, *This is that* Ahaz, 2. *Chron.* 28. 22. Yet notwithſtanding all this ingratitude and provocation, God (of himſelf) *gave Iſrael a Sign*, Iſa. 7. 14. A ſingular Sign, a Sign both from above and from beneath, inaſmuch as this *Immanuel*, born of a Virgin, did joyn pure Heaven and baſe Earth together, in his two Natures. Again, thoſe Signs which the Scripture mentions are manifold; as, 1. Such as be meerly Natural, *Gen.* 1. 14. 2. Præternatural, beſide the power of Nature in her ordinary production, ſuch are Prodigies in Heaven and Monſters on Earth, *&c.* 3. Supernatural, which are either *Divine* (ſuch as were the Miracles God wrought by the Prophets and Apoſtles) or *Diabolical*, as the *Lying Wonders*. Deut. 13. 2. 3. 2. Theſſ. 2. 9. and Rev. 13. 13. As there be Natural Signs, ſo there be Inſtituted Signs, to wit, the Sacraments which are call'd *Signs* and *Seals* of the Covenant, *Rom.* 4. 11. Moreover the Signs God ſhews to men, are either ordinary or extraordinary, *communia aut Inſolita Signa*: Except we ſee (not common, but) *unuſual ſigns, we will not believe.* John. 4. 48. We have a frequent ſight of Natural Signs, and of Artificial Signs, the former hanging in the Heavens, expoſed to open view, the latter hanging over every Houſe (almoſt) in this great City, yea and ſuch ſigns as be ſignificant, indeed ſome Signs are ſignificant, *ex primaria intentione inſtituentis*, purpoſely and primarily Inſtituted to ſignify ſomething, whether the Inſtitutor be God or Man. God is the only Inſtitutor of all ſignificant ſigns in Sacred things, as he Inſtituted the two Sacraments under the Law, and the two Sacraments under the Goſpel; other ſignificant Signs or Ceremonies, which are only mans Inſtitution (*and never came into the mind of God*, Jer. 7. 31. *Nor out of the Mouth of God*, Deut. 4. 1. 2.) ought juſtly to be exploded. All *Divine Worſhip* muſt have *Divine Warrant*, and Divine Inſtitutions may not be mingled with

Humane Inventions: This is to Plow in Gods Field, with an Ox and an Ass, and to sow therein mingled Seeds (even *Tares* as well as *Wheat*,) and to worship the Lord in a Linsy-Woolsy Garment, *Deut.* 22. 9. 10. 11. There be also significant signs in *Civil* and common things (as well as *Sacred*) whose proper and primary end in the purpose of their Institutor (man) is to signify something, as the Signs at every *Door* in the *City*, and at every Inn in the *Country*, and the Escucheons at Great mens Houses: And there be other *Signs*, which be significant only by consequence and secondarily, not essentially and from the *primary* purpose of their Institutors, Thus Steeples and Posts *&c.* may signify by their shadows what time of the day it is, which is not the proper and peculiar purpose for which they are made, or use of them, as is of Clocks and Dials, 'tis a *secundary* use only.

But to insist only upon extraordinary *Signs* and *Wonders* (called *signa insolita* unusual Marvels) according to my present Design: consider, that as their *Ends* so their *Kinds* are various, 1. Their *Ends* are from their Author and Original) manifold: as, 1. They are intentionally designed, by the great and sole Wonder-working God, for the confirming of that Truth, *once delivered to the Saints*, Jude 3. Mark 16. 17. 18. 20. and Hebr. 2. 4. Those extraordinary Signs, are well called, the Swadling-bands of the Infant Church, therefore was she principally Dignified and Fortified with Miracles, always and only while and when she was young, tender, and needed some corroboration: Tis true, there were some sprinklings of Miracles upon other emergent occasions, *&c.* But the main body of them were wrought first by *Moses* and *Joshuah*; *Moses* was the *first and new giver of the Law*, then the *Church in the Wilderness* (so called *Act.* 7. 38.) was but a weak Infant, so needed those *Signs* and *Wonders*, which *Moses* wrought, both in *Aegypt* Act. 7 36. and in the Wilderness, *Ps.* 105. 39. 40. 41. with 27. to 38. Yet none were wrought after she got into *Canaan*, though *Joshuah* did in conveying them thither. 2. By *Elijah* and *Elisha*, who were the

two,

two new *Reſtorers of the Law*, (which amounts almoſt to a Giver of it, ſo tantamont a Law-giver) then the Church was newly Born again, and ſo ſtood in need of a ſecond ſwadling, by many more Miracles, after her Recovery from her worſe Relaps in *Ahabs* time, &c. 3. By *Chriſt and his Apoſtles*, who were both new *Givers* and Reſtorers of the Goſpel inaſmuch as the Goſpel was preached in Paradice, *Gen.* 3. 15.) Then did the Doctrine of the Goſpel by diverſe Miracles, as by the Wings of the Wind, fly abroad and was divulged at firſt all the World over; and 'tis very remarkable, though *John* Baptiſt came in the ſpirit and power of *Elijah*, yet did this *Type do no Miracles*, as the *Anti type* did, *John* 10. 41. leaſt he ſhould be miſtaken for the Meſſiah, *Luke* 3. 15. who was to *do many*, John 7. 31. and 11. 47. Yet *John* was a *burning* and a *ſhining Light*, John 5. 35. *burning* in himſelf and *ſhining* to others, he Thundred in his Doctrine, and Lightned in his Life without Miracles, therefore was he ſo much admired, as a great Reformer in a moſt Deformed Age. Chriſt and his Apoſtles were all Wonder-workers, which was as an Hedge to a young Plant, that is ſecured by it while it is tender, and 'tis oft watered, but when once grown up, the Hedge is removed, and the watering left off. Hence we ſay to the Romaniſts, That all the Miracles of the New Teſtament, are ours of the Reformed Religion, inaſmuch as they all did Demonſtrate the ſame Doctrine, which we do defend, We need no new Miracle, to conform an old Truth that hath been before ſo confirmed: He that now requireth a Miracle, is therefore himſelf a Miracle. The Eſtabliſhment of our preſent Reformation is and will be that great Miracle, which we are in theſe times to look for: 'tis that wonderful Work which *former Ages* did deſpair of, the *preſent* Admireth, and the *future* will ſtand amazed at: concerning the *Lying Wonders* the Romiſh Church ſo much boaſts of, I have diſcovered the fallacy of them at large, in my *Diſcovery of the perſon and period of Antichriſt* from *page* 48. to 55. to which I refer the Reader.

The Second End of Extraordinary *Signs and Wonders* is for

Awakning a drouſy, ſluggiſh and ſecure World, which will not know the Signs of the Times, Matt. 16. 3. yea, and for Rouſing up the Slumbring Virgins of the Church, both the Wiſe and the Fooliſh, As the Midnight Cry did. Matt. 25. 2, 5. 6. This is certainly the great End why the great Wonder-working God worketh Wonders and ſheweth ſigns ſuch as are Extraordinary and Univerſally aſtoniſhing, to Alarm, as with thoſe Trumpets, both Saints and Sinners, that none might be ſurprized, He therefore doth moſt graciouſly ſound his Trumpet in and by them, that his Judgments may not come as a Thief in the Night upon us, as he hath oft foretold us, Matth. 24. 44. 1 Theſſ. 5. 3. Revel. 3. 3. and 16. 15. The Thief gives no Warning, but comes unexpectedly: So doth not a Gracious God who giveth Warning, for which *Charles* the Great bleſſeth God for Rebuking his Sluggiſhneſs out of his Tender Mercy by thoſe his Signs, as a Blazing Star, *&c.* As I ſhew in my little Book of this late Comet, pag. 22. 'Tis undoubtedly moſt dear *Divine Clemency* to give timely Warnings of Approaching Judgments, for, Humane Calamity the more *ſudden*, the more *grievous* it is, as (1.) It *amates*, (or Daunts,) and *Exanimates* a man, as the ſudden Storm doth the Marriner, and as the Devil deſign'd *Job*'s Meſſengers ſhould do him, in coming, one at the Heels of another, ſo unexpectedly upon him. 2. It ſurpriſes him at unawares, he ſtands not upon his Guard, ſo can no more prevent it, than unweildly *Eglon*, could *Ehud*'s deadly thruſt.

As *Signs* and *Wonders* are Various, 1. In their *Ends*, ſo, 2. In their *Kinds*; as, 1. There are *Miracula & Miranda*. Many things are *miracula*, much marvelled at, as exceeding the common Courſe of Providence which yet are not, *Ex natura Rei*, *Miracula*, of the proper Nature of Miracles. The latter exceedeth the Power of all created Agents, but the former doth not ſo, A true and proper Miracle is the Stopping or Altering the common Courſe of Nature, and 'tis a producing of ſome ſuch Effects as do tranſcend Natures Law, Power, and Capacity: 'tis in-

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indeed, an Extraordinary operation of the Almighty Creator in Nature, either without the Interpoſition and Concurrence of Second Cauſes, or Above their natural Capacity: In a word, 'tis the production of Something out of Nothing, either as to *Matter* or as to *Manner* of production, ſo that the Almighty can only work true Miracles either in himſelf or in his Servants impour'd by him. 2. There are *mira ceu miranda*, marvelous Works and Wonders, 1. of God's Working, and 2 of the Devil's, who is God's Ape herein, and who by his Impreſſion, which, through his Angelical Nature, he is able to make upon matter, can do wonderful things to cheat the blind world, as he did *Pharaoh* and the Ægyptians by his Vaſſals the Sorcerers. But he cannot work ſuch a Wonder as is a Miracle. The Lending Power will never accommodate the Borrowing party with ſuch a Power as may be prejudicial to his own holy and glorious Deſign. The only wiſe Creator will never gratify his Creatures, nay the worſt of his Creatures, ſuch are all Sorcerers) for any ſuch end as either to obſtruct his WORK, or to cheat the World Hereupon *Auſtin*, *de Unitate Eccleſ. cap.* 16. ſaith excellently, That the pretended Miracles of his time were either *figmenta mendacium Hominum, aut Portenta falſidicum Spirituum*, either the Forgeries of lying Men, or the Portents of Deceitful Devils: for a true Miracle is the work of an Infinite Power, whether primarily or Secondarily performed: and hence *David* ſaith, That *God only doth wondrous Things*, Pſ. 72. 18. Indeed God ſomtimes uſeth men as moral Inſtruments, but never as natural Cauſes in working VVonders, which ſurpaſs the Power of Nature. Hence alſo *Nebuchadnezzar*, when God *drove him from men* by his own Courtiers and ſubjects, and ſo had tam'd him, and taken him a loop or link lower, by making him graze among the Beaſts, himſelf becomes a Catholick Preacher to the VVorld, publickly proclaiming the Great God to be the only Author of *Signs and Wonders*, (To the Lord only that *ſheweth* them, And they are all His, with th Emphaſis, and not only So, but they are [Rāb Rabbin] *Great*

Many,

Many, and *Magnificent*, as the word signifies, Dan. 4. 2, 3. 33, 34, 37. Mark how he enlargeth upon this point again and again, and he calls God's great Acts towards him, (in his Expulsion from his Throne) 1. SIGNS, as they did signify Gods Wisdom, Power and Justice to him; and 2. VVONDERS, as worthy to be Wondred at by him, when yet in the Highest Ruffe of his Pride and Prosperity, should have both a Vision and Execution of his Downfal from the Highest Pinacle of his Arch Triumphant: Mark, *Nebuchadn.* hereupon celebrates God's Kingdom only, had *David* handled this, he had added (as in his *Hilled Gadol*, or great Gratulatory Psalm, the 136.) He doth often, *His Mercy endureth for ever*, which is the foot and burthen of the whole Song, not as an idle tautologie, or *vain Repetition*, but as a most notable intimation of the Saints unsatisfiableness in praising GOD, for his never-failing mercy, his Covenant-mercy, his special mercy in CHRIST (who was the most signal Sign, *Isa.* 7. 14.) in and by whom God only worketh wondrous things. *Ps.* 72. 17. 18. Where *David* blesseth God, for all the forementioned Benefits by the Lord Christ, of whom his Son *Solomon* was but a Type: hereof *Nebuchadnezar* was Ignorant, However 'tis admirable, he could go thus far, as to acknowledge the Lord Jehovah to be the true and wonder-working-God, whereby he testified his Repentance in his admiring (as in a Rapture) the mighty and matchless power of God, he was constrained to give God the Glory of all his wonderous Works, hence some think he was truly and throughly Converted here, seeing he falls so kindly under the mighty hand of God, whereby (as he penitently acknowledgeth) those great *Signs* and *Wonders*, were wrought concerning him, that such a mighty Monarch (as he was) should be chased from his Kingdom, yea and from among men, and live among brute Beasts, feeding upon Grass as they fed (who had formerly fed on the choicest fare, the chiefest Cates and Delicates in the World) and that for 7 long years, yea deprived of his Humane Understanding all this time (oh that the proudest Potentates

tates of the World, would well ponder this wonderful Work) and yet after all this, be restored to his *right Intellectuals*, and to his *Royal Dignitys*. How well doth he stile them Gods *great Signs and Wonders* for *who* but God *can look upon the proud and bring them low*, Job 40. 11, 12, 13. God did *abate* his Pride, and *abase* his Power, to bring him to Repentance. ἰδὲ πᾶς ὑπήφανον καὶ ταπείνωσον αὐτὸν God hath a most powerful Eye, both for *Eversion* as here, and for *Conversion* as *Luk.* 22. 61. and here (probably) also. The whole work being a supernatural change (both forward and backward, outward and inward) and every circumstance (occasion, manner, degree and time, &c.) seeming no less then a new Creation.

Again 3ly. The Wonders of Gods working are either *Ordinary* or *Extraordinary*. 1. *Ordinary*, God often shews himself *maximum in minimis*, the greatest Artist in the *smalest* matters, not only in that miraculous plague of *Lice* (made of the Dust) upon the Land of *Ægypt*, which so fainted under these poor Vermin (armed with the power of God) that they were forced to cry out, *This is the very Finger of GOD*, Exod. 8. 17, 18, 19. wherein 'tis very Admirable to observe how this Act of Omnipotency in such base and vile Creatures, as are Dust and Lice confounded the Imposture and Power of Jannes and Jambres 2 Tim. 3. 8, 9. yea, and of the Devil their Master) yet the Great God was highly honored thereby, for, 'tis said, *All the dust of the Land was made Lice by Moses*, ver. 17. then the Magicians had no matter left them to try their Diabolical Art upon unless they could *create Dust*, and suppose they had some Dust left them for an Experiment, yet, though they stretch'd out their hands with Rods, and did their utmost Endeavours, *They could not*, vers. 18. They could neither *Create* Dust where there was none, nor, where there was some, *convert* it into Lice. Neither could these Magicians save their own Skins, &c.

Thus it plainly Appeareth, That the power and Providence of God extendeth even to the lowest and vilest things in the Creation, and that God can, after a Miraculous manner, fit the Greatest power either of Men or Devils therewith at his

Pleasure

Pleasure. And this is Gods shewing himself the greatest Operator in the least of his Operations, and not only, I say, in extraordinary, but also even in ordinary Cases: Indeed the τὸ θεῖον, *the eternal Power and God head* is manifest and knowable in the whole Creation, yea in the Decimo-Sexto's as well as in the Great Folio's thereof: Every Creature hath *Aliquid Dei aque ac aliquid Nihili*, Something of God in it as well as something of Nothing; otherwise it could not be said to be created out of Nothing by theCreator, and many times we Admire that there should be more of Art and Activity, in aDwarf, Bee or Ant, than in a Giant, or Elephant, most great Souls are sometimes couch'd in most little Bodies. Amd the truth is, True and real Wonders are God's daily work (upon which Account they may be called Ordinary) as I shew in my Crown of a Christian, upon that Book with Three leaves (the Creation of God) *viz. Heaven, Earth* or *Sea*, Psal. 135. 6. There be Wonders *without number* in all those Three, Job 9.10. Such as the Wisest may well wonder at, and more observable than either the most are aware of, or affected with: 'Tis manifest, That *Jehovah* is the true and only Thaumaturgus, the great and ordinary Wonder-worker: To omit the Wonders of the Creation (for which see Psalm 136, 4, 5, 6, 7. and my little Book aforesaid upon Meditation, pag. 125. to 145. and give but a Specimen, or small Scantling of them: (1.) 'Tis a Wonder to be wondred at, How the *Bones grow in her that is with Child*, Eccles. 11.5. *Solomon* himself, who was Natures Secretary, wonders at this, and so did *David* before him, Psalm. 139. 14. 2. The double Motion of the Lungs, call'd Systole and Diastole, and of the Pulse in mans Body, is a Wonder which that Famous Physician *Galen*, tho an Heathen, was so amazed with, that he would needs offer Sacrifices to that God whom he knew not, who yet as he supposed must be the Original of that Wonder, 3. The Strength of the Nether Chap is a Wonder, whereof no man could ever give a Sufficient Natural Reason. Nor 4. of the Heat in the Stomach for Digestion, of all Meats *in Suc-*

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cum & Sanguinem, into juice and Blood in a little time. Nor, 5. Of the various Colours in the Rain-bow: Nor, 6. of the Flux and Reflux of the *Sea*: Nor, 7. of the Magnetick Virtues of the *Loadſtone*; to let paſs many others, that are *Wonders* all, though ordinary: No nor 8. of this common caſe, that *Chaff* ſhould be ſo *cold*, as to keep *Snow* (hid within it) from melting, and yet ſo warm as to haſten the Ripning of Apples which are cover'd with it. *Gods wonders are without Number*: But 2. Inſtances more. The 9th wonder is, God's *turning water into Wine*, as his *Daily Work*. 'Tis true, this is called, The Beginning of *Chriſts Miracles*, Joh. 2. 11. and 'twas a mighty Miracle, yea better than that of *Moſes*, for, the Giver of the Law *turn'd Water into Blood*, but the Giver of the Goſpel *turn'd Water into Wine*; the former could not be drank without danger of dying, the latter was delightful to Drink, and Heart-Reviving: yet this VVonder of turning water into VVine, is a daily work with God, as *Auguſtin* excellently obſerveth, Inaſmuch as the *Rain water* which falls upon the Root of the Vine and nouriſheth the Tree, Doth in time turn into the Grape, The Juice, Blood or VVine is originally VVater. In the 10th and laſt place, *Auguſtin* excellently alſo maketh Gods multiplying a grain of *Corn*, ſown in the Earth, to 30, 60, or 100 Corns, a more miraculous wonder than Chriſts multiplying the few Loves to feed 5000 perſons: his words are, *mirabilior eſt Grani in Terra multiplicatio, quam illa quinque panum*; Tract. 24. in Joh. 6. 9, 10, 11. yet was that miracle of the 5 loaves exceeding marvelous, Inaſmuch as the Loaves, by a ſtrange kind of Arithmetick, were *Multiplied* by *Diviſion*, as they were diſtributed among the Multitude, and an *Addition* to them was made by *Subſtraction*: As each perſon had his piece ſubtracted from the Loaves, yet were they augmented thereby: Notwithſtanding all this, That Reverend Father prefers the common Experience of every Husband-man, the multiplying of one grain, as a greater wonder:

Thus, ſomething *may be known* of God in the whole Creation, Rom. 1. 19. and much more in Divine Providence, God

never *leaves himself without Witness*, *Acts* 14. 17. yet, *leaves he all men without excuse*, ἀναπολογήτους without any Apology, Rom. 1. 20. for though natural light is not available to bring faln Man into the Favour of God, yet it is sufficient to convince him of Moral wickedness both against God and Man: oh then what pity it is, that Christ should still say, *Ye will not believe, except ye see Signs and Wonders*, whereas men live in the very midst of many such like Signs and wonders (as are the aforesaid: *&c.* yet, they come not up to so much as amounts to an Old Testament Faith, of *Believing in GOD*. (though a New Testament Faith is requisite also, as Christ saith, *Ye believe in God, believe also in Me*, John 14. 1.) but are Intoxicated with Atheism, and live according to their Lusts, as if they were all become *David*'s Fools, which *say in their Heart, There is no God*, though they Daily see God sufficiently sealing up his General Goodness to Man, in doing him Good *pro victu & amictu*, bestowing upon him Daily Bread and Daily Cloathing.

2. Besides those Ordinary, God hath also his Extraordinary Wonders: The τὰ μεγαλεῖα τοῦ Θεοῦ, the very great and Wonderful Works of GOD, Act. 2. 11. for, though the Great GOD doth limit Nature to her Common Products, yet will he never limit himself, but *Will Do whatever pleaseth him*, Psal. 115. 3. without either the Help or the Hindrance of any. Whether it be *Miracles* or *Marvels*, or *Ordinanary Occurrences*: As to the first of those, I have spoke so largely already, and shall only add, that there were never any Miracles for *Weight, Measure and Number* (for God is said to do all things *pondere mensura & Numero*) equal to those in the time of the Gospel: none of those either *before* or *under the Law*, can be partalel'd with those under the Gospel, upon all those three accounts, they are not like them for *weight, measure* and *number*. It may easily be Demonstrated how far *Law-Miracles* come short of *Gospel Miracles*, in all these respects. To Instance only in that one aforenamed: Moses *indeed turned Water into Blood*, but the *Messiah turned Water into Wine*, and how much the latter exceeds and

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excels the former, is obvious to every ordinary underſtanding, inaſmuch as the former was made *peſtiferous* the latter *ſalutiferous Drink*: therefore the captious and carnal Jews were exceedingly irrational, in rejecting thoſe Miracles the *Meſſiah* wrought amongſt them, and requeſting ſome ſuch as *Moſes* had wrought for their Forefathers (as giving them *Manna* from Heaven, *&c.*) Seeing thoſe of the *Meſſiah* did far ſurmount thoſe of *Moſes* both in *quality* and *quantity* and in *ponderoſity*, Inaſmuch as that *Manna Moſes* gave their Forefathers melted, putrified, bred Worms, and periſhed in the uſing, but the *Meſſiah* gave himſelf the true Bread from Heaven, to feed them up to Everlaſting Life, his own *Fleſh* for them to eat, and his own *Blood* for them to Drink, a Meat and Drink that muſt laſt (without putrifying) ſo long as the World doth laſt, *Manna* was but the *Type*, which is always the *leſſer*, *Chriſt* is the *Antitype*, which is always the greater and better; If our Saviour ſay of himſelf, *that he is greater than* Solomon, *Matth.* 12. 42. We may likewiſe ſay of him, he is *greater and better than* Manna. Moreover, that which more aggravated the Jews Contempt of *Chriſts* perſon and his Miracles, is, that their knowledge of *Moſes*'s Miracles they had upon Credit only, they received it by Tradition from their Forefathers: But as to the Miracles of our Bleſſed *Meſſiah*, they received them not by *Hear-ſay*, but were perſonal Eye-witneſſes of them, therefore doth the Apoſtle *Peter*, make his Solemn Appeal to their own Knowledge and Conſciences, *Act.* 2. 22. So that he leaves them no liberty of doubting, for CHRIST was by ſo many manifeſt Demonſtrations *Approved of* GOD (to be his grand Embaſſador to the World) and ſhould therefore be alſo *approved of men*, eſpecially of thoſe men who could ſay [*Hiſce oculis ejus miracula Vidimus*] we have ſeen with our very Eyes, the wonderful Works which he wrought, and which never any Man before him did Work. *John* 9. 32. No not *Moſes* whom they called their Maſter, ſo that even the very *Strangers in Jeruſalem did know that Chriſt was mighty in Word and Deed* (*as well as* Moſes *Act.* 7. 22.) *both before God and before all the People*, in

whoſe very preſence Chriſt wrought his Miracles. *Luke* 24. 18. 19. for he *did nothing in a corner*, as *Act.* 26. 26 but before multitudes of Spectators and Eye-witneſſes thereof. As to the *third*, to wit, *Ordinary Occurrences* which cometh to paſs commonly and uſually by the *power of Nature* (and often by the dexterity of Art) is not my deſigned Subject in this ſhort Diſcourſe, though there be whole bundles of Wonders, even in the common courſe of *Natural* (if not *Artificial*) productions, as I have Inſtanced in ten particulars aforementioned, which at this time may be ſufficient. As to the *ſecond*, to wit, *Marvels* (which are certain middle things, betwixt *Miracles* and *Ordinary Occurrences*) thoſe are the principal matter intended to be Diſcuſſed in this little Treatiſe (which though it be little in its Bulk) yet Treateth upon the *great things* of GOD. 'Tis a Theological Maxim, that an *uncreated liberty* is an Attribute of the Divine Eſſence, and this being *Infinite*, (as well as *Increated*) cannot be limitted by any of its objects, but Acts freely and out of his meer good pleaſure, and not out of any neceſſity of Nature. *Pſ.* 115. 3. *Dan.* 4. 25. *Jer.* 27. 5. and 18. 4. *&c.* Hereupon the *Great God*, being a *Free Agent* may ſometimes ſtep out of his common Road, and ordinary courſe of Providence, and ſo work beyond the reach of *Nature*, and above the skill of *Art*, to the producing of not only *Miracles* (as above) but alſo *Marvels* or *Wonders*. Thus God is Deſcribed to be one *that doth great things and unſearchable, yea marvelous things without number*, Job 5. 9. Thus Eliphaz *here* ſpake the Truth, concerning the wonderful *Wiſdom* and Almighty *Power* of God; and *Job* himſelf doth readily ſet his Seal to that great Truth, *Job* 9. 10. He is a God *Glorious in Holineſs*, *fearful in Praiſes*, *and doing Wonders*, Exod. 15. 11. 'Tis a moſt ſtately Deſcription of God, crying *who is like thee*, and *David* cryes alſo *Who, is a God like our great God, a God that doth Wonders. Pſ.* 77. 13. 14. Sua mirabilia ſant omnimodo memorabilia, *He maketh his marvelous Works, all worthy to be remembred.. Pſ.* 111 4

In Sacred Scripture, we find *Miracles* and *Marvels* or VVonders,

ders, are promiſcuouſly taken for each other, yet are they not convertible Terms: All *Miracles* are indeed *Marvels*, but [*vice verſâ*] on the other hand all *Marvels* are not *Miracles*: there is this difference [*Ex parte Rei*] betwixt them, *Miracles* do exceed the power of Created Agents, but *Marvels* do not ſo, yet are they extraordinary Productions of Divine Providence, overruling Natural Agents: God is ſaid to work three ways: 1*ſt*. κατὰ φύσιν according to Nature: 2*ly*. παρὰ φύσιν beſides Nature: 3*ly* ὑπὲρ φύσιν above Nature; but never (as ſome ſay) ἀπὸ φύσιν directly againſt Nature: The ordinary products of Providence, are *according to Nature*: Extraordinary Miracles are *above Nature*: and extraordinary Marvels are only *beſide Nature*; but ſhould the Great God put forth his power againſt Nature, Nature would be deſtroyed, and the Deſtruction of Nature would be the Deſtruction of the World, for it is as a round chain conſiſting of many links all linked one to another) and if one of thoſe links be looſed, the whole chain falls in pieces and becomes uſeleſs: As to thoſe *Marvels* or *Wonders*, which are beſide Nature (the preſent Subject of my Diſcourſe.) A right underſtanding may be had hereof, in this manner; we muſt ſuppoſe the God of Nature is above Nature, ſo can overrule it at his pleaſure: No *Natural Agents* can poſſibly Act without the leave of *Supernatural Providence*. The *Fire* cannot burn (as in the Caſe of the *Buſh*, Exod. 3. 2. and of the three Nobles of *Babylon*, Dan. 3. 28.) nor can the *water* drown (as in the Caſe of the *Red-Sea* and of *Jordan*) without (as Philoſophy phraſeth it) a *Divine concurſe*: God is the *primus motor*, and his Providence is the *primum mobile* of all Created things, and have their Dependency upon their Creator (both as to *being* and as to *motion* and as to *all things*, Act 17. 25. 28.) and no created being can make any motion, more than the leſſer Wheels can move in a *Clock* or *Watch*, without the Impulſion of the greater Wheels thereof: yet ſtill we muſt know, when this Great Creator worketh any *Marvels* (yea or Miracles) he ſtill holdeth Nature as a *Pen* or *Pencil*, in his Hand, and draws his

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own Models or Platforms (either *Ordinary* or *Extraordinary*) according to his own pleaſure, yea 'tis all one with GOD whether he act with it or without it, by a power that is Almighty, All ſufficient (of it ſelf) and infinitely Superior to it, for he is under no obliging neceſſity of being confined to uſe *Nature* as his *Pen* or *Pencil*. Though this general Diſcourſe hath (beyond my expectation) ſwoln much upon my Hand, yet have I all along judged it neceſſary to ſay all that I have ſaid, for a fuller *Explication* of my preſent Subject (which ought to be diſtinctly diſcourſed) before any *Application* can be made thereof: therefore to avoid any farther prolixity, I ſhall (for brevity ſake) confine my ſelf to three Heads. 1*ſt*. The *Sorts*. 2*ly*. The *Scenes*. 3*ly*. The *Significations* of thoſe marvelous *Signs* and *wonders*, &c. 1. Of the *Sorts* or *Kinds* of them: 1. Philoſophy telleth us of three *ſorts* of *Signs*: 1ſt. Such as are *memorative* (called μνημεῖωτικα) which recalleth ſomething that is *paſt*, to preſent remembrance, as the *Rain-Bow* is a ſtanding Sign and Monument of the paſt Flood, and as that ſtately and lofty Pillar, lately Erected nigh *London-Bridge*, is a Monument (ſo called) of the late dreadful burning of *London*. 2ly. Such *Signs* as are *Demonſtrative* (called γνώσιμα) which do ſhew ſomething *that is preſent*, as Smoak doth Demonſtrate ſome Fire to be preſent, and the Buſh, that Wine is then and there to be ſold, and ſuch like, as are *Ordinary*; and ſo thoſe *Signs Extraordinary*, which accompanied the primitive Believers: *Mark* 16. 17. 20. did all ſignify Gods preſence co-working with them, working wonderful Works, both in Preachers and Hearers, *&c*. 3ly. Such *Signs* as are *Predictive* (call'd προγνωστικα) which preſageth or foreſheweth ſomething that is *Future*, and will come to paſs, as redneſs of the Sky, at the Evening, betokens a fair day approaching; but in the morning the ſame is a *Sign* of Rain or Wind, *Mat*. 16. 3. This is proved and approved, by Univerſal Experience, the probable Reaſon whereof in the courſe of Nature, may be this, the Setting-Sun carries off thoſe red Clouds all along with it, out of our Horizon, into the other

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Hemiſphere, and there diſperſeth them, either to a Conſumption or to a Rainy day unto our Antipodes, but the Riſing Sun, carries the Red Clouds up aloft along with it, into our Meridian, and then diſſolves them into Wind or Rain; not unlike to this, is that Prognoſtick Monaſtick of the Poet, from the various colour of the Firmament.

Caruleus pluvias, Denunciat Igneus Euros. A watery Sky foretelleth Rain, and a red fiery Sky foreſignifies high, boiſterous and tempeſtuous VVinds. Theſe (and ſuch like) are call'd natural and *ordinary* Prognoſticks, and not at all unlawful in their own nature, for CHRIST did not reprove the *Phariſees* and *Sadduces* (in Matt. 16. 3. 4.) for their being weather-wiſe (though it belonged not to their Profeſſion) and for their diſcerning the Face of the Sky, concerning fair and foul Seaſons, to the more aptly ordering their ſecular Occaſions, he did not blame them for this *abſolutely* but *comparatively* only, becauſe they could be ſo skilful in the Book of *Nature*, yet were ſo unskilful in the Book of *Scripture*; ſaying, certainly, you Leaders of the People cannot be ignorant what the Scripture teſtifies, that the *Meſſiah* ſhall make the Deaf to Hear, the Dumb to Speak, the Dead to Live, *&c.* Such [*ſigna inſignia*] VVonders hath been wrought by me, as never were ſeen or heard of, and ye your ſelves cannot but acknowledg it, *John* 11. 47. Beſides, the Teſtimonies 1. of Angels. 2. Of the Star. 3. Of the *Dove*. 4. Of my Father. 5. Of *John Baptiſt*. 6. Of the very Devils. Yea 7ly. Of the Multitude, yet cannot yee *Diſcern the Signs of the Times*. Yee muſt all therefore be (ſaith our Lord) either a ſort of ſordid ſorry Sots, or deep Diſſemblers and Hyperbolical Hypocrites, or both, in ſeeming ſo *critical* to enquire after the *Meſſiah*, ſo *curious* to ſearch after the Truth, which yee are neither *careful to know*, nor *conſciencious to obey*. Yet there be other *Signs*, which are) beſides thoſe *Natural* and *Ordinary*, even *preternatural* and *extraordinary*, which are prognoſticks alſo of future things, Neither is it Unlawful, to paſs a General Judgment, tho a Particular without a Special Gift

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may be) upon them, as will be made more Diſtinctly manifeſt in the *Application* of the whole. Again, Thoſe prognoſtick or preſaging SIGNS are Reduc'd to Three Heads, They are either 1. *Omens*, or 2. *Monſters*, or 3. *Prodigies*. As to the 1. to Omit all the *Omens* obſerved by the Superſtitious in a way of Divination, as, Sneezings, Valentines, ſtumbling upon the Threſhold in the Morning at firſt going out, ſtepping over the Threſhold with the left leg firſt, or knocking the Knees or Leggs one againſt another, even to a Fall, *&c.* The Superſtition whereof I have Demonſtrated in my Antidote againſt Popery, pag. 14, to 18. However Dreams appear to be *omnous* either for Good or for Evil, or for both, not only out of the Platonick, Stoick and Pythagorean Philoſophers, but alſo out of the Scriptures as in *Pharoah*'s, young *Samuels*, *Daniels*, and *Joſeph*'s Dreams, there was an *Omen* in them all: now, They are either 1. *Natural*, and ſuch are very Deceitful, Eccleſ. 5. 7. So not to be Regarded unleſs, for ſuch and ſuch Ends, as I have mentioned in my *Treachery of the Heart*. pag. 92. 2. *Diabolical* ſuch as (ſome ſuppoſes) *Pilate*'s Wives was, whereby the Devil might endeavour to hinder the Work of our Redemption. 3. Divine Dreams, which ſometime be doubled, and ſo do make a deep impreſſion, as that of *Pharaoh*, *&c.* Gen 41. 1, 5. *&c.* Thus 'tis ſaid, *God came to Abimelech in a Dream*, Gen. 20. 3. This was frequent under all the Old Teſtament, and at the beginning of the New: but now ſince God has ſpoke his Will, in his Word, to us by his Son, Hebr. 1. 1. 2. We muſt not now expect any New Revelation about any Divine Truth from God in *Dreams*: yet poſſibly God may communicate ſome Information about *Humane Events* to his Godly Servants by *Dreams*: Inſtance *Monica*'s Dream concerning her Son *Auguſtin* while he was a *Manichee*, That her Son ſhould return to the true Faith of his Mother, which ſhe conſtrued as a good *Omen*, and accordingly the Lord heard her Prayers and Tears for him, and cauſed him to return: There be ſundry others in Eccleſiaſtical Hiſtory which I paſs-by, and pitch only upon bleſſed *Pareus*'s Dream,

Dream, related by his Son *Philip* writing his Fathers Life, as a Preface to his Comments. Saying this, *I dream'd in the year* 1618. (The very year of a great Comets appearing,) *that I ſaw all* Hildeberg *in a thick Smoak, but the Princes Pallace all on a light fire: Hereupon I Prayed, Oh moſt merciful GOD! divert from us this moſt ſad Omen, and ſave thy Sarepta from theſe Deſolations by the Enemy, both within and without.* Thus the Good man dream'd, and thus he pray'd, but the Decree was gon forth, and ſhortly after executed acccording to his Dream. Yet this is a moſt certain Truth, That all Dreams are not ſignificant, much leſs have any thing Divine in them: Therefore 'tis not only Folly but iniquity alſo to put ſuch an Univerſal Streſs upon them, as if God alwayes warn us in and by them concerning future Events: This is not only Vain Curioſity, to ſearch into Secrets, but alſo a Sinful Superſtition.

The Second *Predictive Sign* are *Monſters*, ſo called *à monſtrando*, becauſe they do premonſtrate ſome future Events, though it be not every ones part to aſſign them in particular; as before the Deſtruction of Jeruſalem, a Cow did bring forth a Lamb; the Deſtruction of the City was preſag'd by it, *&c.* Philoſophers telleth us, That there are no *Monſters* properly among Plants, but only among Animals, and among them, 'Tis not barely Exceſs, as in *Gyants*, or Defect of Quantity, as in *Pygmees*) that make a *Monſter*: but when the Animal doth ſo much vary from the Right Diſpoſition of its own Kind, as to make it either Horrible or Miſerable, then 'tis a *Monſter*. Thoſe Animals are Monſters, that have two Heads and but one Heart, which is the Fountain of Life: this makes but one Animal, yet Monſtrous: but, If there be two hearts as well as Two Heads, This make 2 Monſtrous Animals, for in ſuch 'tis obſerved, when the one ſleeps, the other can wake, when the one laughs, the other can weep, when the one Dyeth, the other may over-live, as *Buchanan* obſerveth, Rer. Scot. lib. 3. Some, indeed, do make thoſe exceſſes and Defects of Nature (mentioned, Lev. 21. 17. to 23.) monſtrous marks of Diſgrace,

as if Nature had Set her black Brand of Disgrace upon them, and as if those monstrous Deformities of the *Body* did Demonstrate the like Defects and Deformities in the *Soul*: 'Tis true, concerning those that are crook'd-back'd (which is one of those brands of Nature mentioned in Levit. 21.) Plutarch saith, They do [*Nemesin propriam portare*] carry upon their Backs their own Destinies, and so, indeed, our crook-back'd *Richard* did, &c. But the Tenderness of God in the Levitical Law, towards such is very observable, that tho none such must be admitted to offer up fire-offerings to the Lord, lest *they should pollute Gods Sanctuary*, both as they were to be Types of a Comely Christ, Ps. 45. 3. and Cant. 5. 10. *&c.* and as they should be better than their Sacrifices, which were to have no blemish, Levit. 22. 20. The Offerer must be no more blemished than the Offering, yet might *they eat the Bread of their God*, Levit. 22. 22. which shews us, That our *Involuntary* weaknesses shall not Debarr us of the Seals and Benefits of Christ: But the other Priests for Voluntary Uncleanness were Depriv'd of that Priviledge which the Deformed ones (wherein they were not blamable) had Admission unto, Levit. 22. 3. yea further, The Scripture telleth us, That Halting *Jacob* was true hearted, that Blear eyed *Leah* was both fruitful and faithful, Stammering *Moses* was the meekest man upon Earth, and *Mephibosheth* tho he was *lame*, yet was he loyal, &c. as if the God of Nature did commonly compensate and Recompence all the Defects of the *Body*, with a better and more blessed Surplussage in the *Soul*: But to pass-by all the Defects in Nature, and Speak only of the *Excess*, which Philosophy phancyeth cannot make a *Monster*, Seeing 'tis no more than the Highest Vigour of Nature, wherein she exerteth her utmost strength for producing of *Giants*, yet those prodigious mighty men, the Scripture mentions, Gen. 6. 4. Numb. 13. 28, 33. Deut. 1. 28. and 3. 11. Amos 2. 9, &c. were probably *Monsters*; being both monstrous in their Manners, and in their Mightiness: Some as tall as Oaks and Cedars, Amos 2. 9 and one of them, *viz. Og*, was so massy, that a Bed of wood was not strong enough to bear the

Vast

Vaſt Weight of his overgrown Body in turning himſelf upon it, but he muſt have a Bed-ſtead of Iron, and that too, that it might be as a juſt Proportion to his Bulky Body, muſt be fifteen foot, that is, five yards eight Inches long and ſeven foot broad, Deut. 3. 11. yea ſo great ſome of them were, that the Greatneſs of the great God himſelf is aſcribed to them, compare Numb. 13. 33. with Iſai 40. 22. where other men were ſaid to *be as Graſhopppers*, poor, low, contemptible things in compariſon of thoſe *Monſtrous Gyants*, as well as in compariſon of the *Mighty God*.

So that Theology (more noble than Philoſophy) doubteth not to call that Race of Rephaims *Monſters*, ſuch as *great Goliah*, who could not only bear and wear Weapons which (at the leaſt) weighed above two hundred pounds weight, and walk with them, but he was able to weild them and to War with them. 1. *Sam.* 17. 4, 5, 6, 7. Oh what a prodigious *Monſter* was this *man*, Arm'd Cap-a-pee, and *ſtalking* in the Field like a *whole walking Armory*. However that Gyant (call'd [*iſh middah*] a man of mighty meaſure) having *twenty four Fingers and Toes*. 2. Sam. 21. 20. 1. Chron. 20. 25. may well enough be deemed a *Monſter* among men, yet notwithſtanding thoſe two mighty *Monſters* aforenamed went into the Field like Thunder and Lightning (defying the God of *Iſrael*) they went off (both of them) like ſooty ſmoak, and ſtinking Snuff: Now the God of Nature never ſent any of theſe mighty Monſters into the World, in thoſe ancient times, but it was to *præmonſtrate* that much Rapine, Violence, Arbitrary Oppreſſion and Tyranny ſhould be perpetrated by them amongſt men, as *Nimrod*, that *mighty one* or Gyant (according to the Greek) that *Magnifico*, or Grand Rebel (as Hebr. *Nimrod* ſignifies) and that firſt Babel-builder, was a crafty and cruel Hunter (not ſo much of Beaſts as) of men, whom he ſacrificed to his Luſts, he was the firſt who (after the Flood) ſet up an Arbitrary and Violent Domination over Men (purſuing thoſe that would not ſubmit to his Tyrannical Yoak) with no more pitty than Hunters ſhew to Beaſts,

which they Hunt for their Pot or Spit: Hereupon Tyranny is in Scripture alluded to Hunting. *Jer.* 16. 16. *Lam.* 4. 18 *Monsters* in magnitude prove mostly *Monsters* in manners too, this *Nimrod* who was a *Rebel* to *God* his *Superior* (as his name signifies) was also a *Tyrant* to *Men* that were his *Inferiours*, haveing a *Belluine* not a *Genuine* greatness: and though our present Times doth not produce such *litteral Monsters*, as the ancient Times did, yet (God knows) we have too many *mystical* and *moral Monsters*, both *Inferiours* who become *Monsters in Iniquity*, (*none such Sinners* and matchless among men) and *Superiours* who become *Monsters in Tyranny*, grinding the Faces of their poor people, both those sorts of Monsters do *premonstrate* the Judgments of God against them, they are link't together: but above all, the greatest *Monster*, that this day affordeth is that Behemoth, that Beast of Beasts, the *Antichrist* who may well be call'd a *Monster* (according to the Philosophers definition of it) A *Monster* (saith he) *est peccatum naturæ*, &c. A Transgression of Nature, wherein strange Members in the Body, and Strange qualities in the Mind, are produced and exposed to open view: how well this doth [*quadrare*] and accordeth with the Romish Beast, appeareth by considering two Scriptures. *Dan.* 7. 7. and *Revel.* 13. 2. *&c.*) 1*st*. *Daniels* 4th. Beast (which was the Roman Power (is not likened to any certain Beast (as the other three aforementioned are) because no particular Beast (amongst the most savage the World bringeth forth) can be named so cruel and so monstrous as to express the Cruelty and Monstrousness of that fourth Monarchy, no not, although it were πρόσθε λεων με ὀπισθε Δρακων μεσση δ' χιμαῖρα as *Homer* saith, a *Lion* before, a *Dragon* behind, and in the midst a Chimera: 'tis therefore a *nameless Monster*, made up of all the cursed properties of the forenamed Beasts: This *Beast* is said to be *diverse from all the Beasts*, not only for its *monstrous qualities in the mind* (having all and more of all the other Beasts) but also for its *monstrous Members in the Body*, Described by *Daniel*, and 2ly. by *John*. Revel. 13. 1. 2. 11. Having 7 *Heads* (to *Plot* with) and 10 *Horns* (to

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push with) the *Feet of a Bear*, and the *Mouth of a Lyon*, *Himself like a Leopard*, and the *Dragon giving him Power*, as if all Monstrous Immanity were met together in him; This is the *man* of *Sin*, and the mighty *Monster* of present times, which doth plainly premonstrate, nothing can be expected but Barbarous and Savage Out-rages, until *Christ* (our true Hercules) come to cut off all the *Heads* of this *Lernean Monster*, and his Carpenters come to saw off all his Horns. *This is that Ahaz*, 2. Chron. 28. 22. This is that *Nimrod* (or Rebel against Christ, even *Antichrist*) of our Day, that *mighty Hunter* (even of the Lives and Souls of men) before the Lord, who dare Hunt thus, in spight of an All-seeing God, who beholdeth all his bold, boisterous and brutish Huntings, *Ezod.* 3. 7. This is that *mystery* of *Iniquity*, and *mother* of *Harlots*, that has made so many Kings of the Earth drunk, with the Intoxicating Cup, of her (b th of corporal and spiritual) Fornications. I have sometimes wondred why Sir *Edward Cook* (that strenous Lawyer and Lord Judge) used to call Royal Prerogative, a *mighty Monster*, and I cannot tell how to put a sounder sense on it, than by Interpreting his Words thus; That *Popery* in all Kings and Kingdoms brings forth *Tyranny*, ἐκ κάκω κόρακι κακῶν ωον Evil Bird, Evil Egg, as is the *Mother* so is the *Daughter*; This Monstrous *Beast* brings forth most Monstrous *Births*: no doubt but there is a just *Prerogative* (well butted and bounded) belonging to Kings, yet may it be said of it, as Naturalists say of the Dragon [*serpens serpentes vorando fit Draco*] as when an overgrown Serpent hath devoured other Serpents, that are lesser and below him, thereby he becoms a Dragon. So when Royal Prerogative hath swallowed both *Priviledge* of *Parliaments* and *Liberty* or *Property* of *Subjects*, then doth it Degenerate into a *Tyrannical Monster*, and this is evident in Popish Kingdoms, where the King is called a *King of Asses*, their Subjects being as so many Vassals, Peasants, and silly Asses, *tamely couching down under every Burden*, that an unlimited Prerogative Imposeth on them: As that *Creature* is commonly Reputed a *Monster* wherein the common Rules of Nature

ture (which never intendeth any monſtrous thing) are prevaricated: ſo this *Prerogative* (that Sage Judge ſo Styleth) may well be accounted a *Monſter*, when there is any notorious prevarication from the known Fundamental Laws of the Land there y, when all Law becomes ſwallowed up with an Abſolute and Arbitrary Domination, and when no rule is obſerved therein, but *Sic Volo ſic Jubeo, ſtat pro ratione voluntas*. And *quod libet, licet* which are the Propoſals of Popiſh Paraſites to Popiſh Princes, Thus one *Monſter* begets and brings forth another in its own Monſtrous likeneſs. The beaſtly Religion of that Monſtrous Beaſt of *Rome*, both begets and brings forth Monſtrous Tyranny, changing *Due Prerogative* into a *true Monſter*. God Almighty bleſs this poor Land from all ſuch Prerogative-Monſters, which have ſo long infeſted *Europe*: Though *Africa* hath been always accounted famous for affording moſt *Monſters*, according to that old Adage [*Africa ſemper aliquid novi ſeu Monſtra Affert*] and I find this Story in Record, That in *Africa* near *Nilus* were found a few Mice, only one half made up, Nature was there taken in the very Nick, how ſhe was prevented from perfecting her Work I know not, yet this (ſaith my Author) I know, ſhe had wrought Life in the foreparts thereof (Head and Breaſt) but the hinder parts ſtill remainedunform'd, unquickned, ſtill abiding in the faſhion of a little lump of Earth, and ſo ſhe left them; but by the Premiſes it appeareth that *Europe* as well as *Africa* aboundeth with *Monſters*, and not ſo much with monſtrous *Mice which marr the Land*, as 1. Sam. 6.5. Or as *Pliny* writes, with ſuch Mice which drove out the Inhabitants out of *Troas* and the Iſland *Gyarus*. Pliny *lib.* 8. *cap.* 28. and 10. and 10. *cap.* 65. 68. Nor with ſuch *Mice* as *Speed* in *Eſſex* mentioneth in the year 1581. (juſt an hundred years ago) which came in a great Army and over-ran the Marſhes of *Dengy* Hundred, near unto *South Minſter*, ſhearing the Graſs to the very roots, and ſo tainted the ſame with their venemous Teeth that a great Murrain fell upon their Cattel that grazed thereon. Alas *Europe* is now Infeſted not only with Land Marring Mice

Mice (which threatneth both a *Famine of Bread*, and a *Famine of the Word* too, Amos. 8. 11.) but alſo with monſtrous and Land-marring Beaſts, ſuch as are butting puſhing *Rams* and ſlinking nauſty *Goats*, Ezek. 34. 17. 18. 19. 20. to wit, the Popiſh Clergy, who eat up the Beſt, and beat down the reſt, with their foul Feet, and for wholeſom, obtrude Brakiſh water upon men, to quench their Thirſt, muzling and miſleading ſome ſilly Souls, to feed upon Traditions, lying Legends, cheating Indulgences, vowed Pilgrimages, hard Pennances, *&c.* They are glad to eat ſuch as they can catch, but other more enlightned Souls as cannot *touch*, *taſt* nor *handle* with them, *they thruſt with the ſide*, and with *the ſhoulder*, v. 21. *and puſh them with their Horns* of Excommunications and Perſecutions, *until they have ſcattered them abroad.* They force them out of the *Fold*, *Flock*, and *Paſture* of Gods Ordinances, adminiſtred in power and purity: in ſuch a caſe *what can the Righteous do?* Pſ. 18. 3. They are not able to abide the puſhings of thoſe Monſtrous *Beaſts*, they muſt either *Fly* or *Dye*, they have not a Third for their choice, oh pray, that Chriſt (the good Shepard) may come and *ſave his Flock from being a Prey* to thoſe Monſters, and to *Judge between Cattle and Cattle*, and to *cauſe thoſe unclean Beaſts to ceaſe out of this Land*, and other Lands in *Europe*, *v.* 22 to 26. The Lion *Nero*, and other Slaughter-Slaves of Satan, aſſuredly ſhall not worry Gods Flock for ever. Tis Gods promiſe *I will cauſe the unclean Spirit* (of the monſtrous Beaſt) *to paſs out of the Land*, Zech. 13. 2. But what a deadly Bite this deadly Beaſt may give at paſſing and parting we know not, *morſus Beſtiæ moribundæ ſunt maximè mortiferi*, the good Lord give us a good Deliverance from the laſt Bite. The third Predictive Sign or Wonder, is *prodigies prodigium*, ſome Etymologizeth *quaſi predicium*, becauſe 'tis predictive and prognoſticating: others *quaſi porro agendum* [more and further to do] as a Prodigy portends God hath ſome *more and further great Work to do* in the World: in Greek 'tis called τερας a τερω *terreo*, becauſe a Prodigy is an affrightful proſpect. In Hebrew 'tis called [Mopheth] *a Faſaph Splenduit, fulſit,*

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Illuxit, becauſe *Prodigies* (eſpecially thoſe in the Heavens) have a ſhining ſpendour, which do dazle the Eyes of beholders, and oft Aſtoniſheth their Minds with their ſparkling and ſhining Luſtre. The word [Mopheth] *Deut.* 13. 2. Is Tranſlated *portentum* (*quia Indicat quid porro tendatur*, becauſe it portends ſome further tendency of Providence) though there it be uſed for fallacious Wonders, which the Devil (by *Jannes* and *Jambres*) wrought, through Gods permiſſion, for the further hardning of *Pharoah's Heart*. True Portents, Prodigies, or Wonders (that do exceed the common courſe of Nature) are always Gods Seals, which he never ſets on for confirming an untruth: they have (in the general) a perſwading power to believe, and prompting us to awake out of our lazy ſlumbers; hence one wittily compares *Prodigies* expoſed to View, unto a Muſitians firſt ſtrokes upon his Inſtrument, to try in what tune it is: and then he puts forth his moſt excellent dexterity in playing over ſundry choice Leſſons, with moſt melodious and Raviſhing Muſick: Thus when the great God doth expoſe his wonderful *Prodigies* unto Publick view, and the knowledge of Mankind, it plainly portends that he therein is tuning his Inſtrument, (as he is the chief Muſitian, according to *Davids* Dedication to many of his Pſalms) and that he is about to play over ſome eminent Acts of Providence (which he will mannage throughout with moſt excellent skill) upon the Stage of the World, even ſuch curious Leſſons, (though conſiſting of Diſcords) which may prove ſad cordoliums to the VVicked, yet ſweet Cordials to the Godly.

The ſecond particular in this General Diſcourſe, is the *Scene* whereon the great God ſhews his marvelous *Signs* and *Wonders*, and where they have their extraordinary ſcituation: whereof we cannot have a better account from any better Hand, than from the ſweet ſinger of Iſrael *Pſ* 135. 6. VVhere after he had declared. 1. Gods *Goodneſs*, *v.* 3. Then 2. Gods *Greatneſs*, *v.* 5. Yea *greater than all Gods*. either *Deputed* (as Magiſtrates, Pſ. 82. 1. 6.) Or *Reputed* as Idols Pſ. 115. 4. 1. Cor. 8. 4. He comes

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to declare what a moſt free Agent, this *good* and *great God* is. *v.* 6. Doing *whatever pleaſeth him*, whereby he confuteth three ſorts of the Truths Adverſaries: *1ſt.* The *Stoicks* that bind Gods Almighty Hands, under a Fatal neceſſity, as if God could do nothing but as ſecond Cauſes do move and oblige him: 2. The *Epicureans*, who dotingly Dream, that God (called *Actus puriſſimus*) is altogether Idle, ſitting in Heaven at his own eaſe, and altogether unconcerned with the Affairs of this lower World which (they ſay are managed by *chance* and *fortune*: 3. The *Ethnicks*, who confeſs God to be concerned in the greateſt matters of this lowermoſt World, but not with the leaſt of them, ſaying,

Non vacat exiguis Rebus Adeſſe Jovi.

Jove is not at leiſure to be preſent at ſmall matters.

David here doth Demonſtrate the groſſneſs of all thoſe three miſtakes; ſaying, God is always at work, as *John* 5. 17. and he works freely what he pleaſeth. *Pſ.* 115. 3. and under no *Conſtraint* or *Reſtraint*, no ſecond cauſe can either *help* him or *hinder* him, even the ſeeming Impediments he over-ruleth, and making them ſerviceable to his own irreſiſtible Will: as *Phaorah*'s Daughter is made to *preſerve* Moſes, who was to *Deſtroy Pharoah*'s Kingdom, *&c.* And laſtly, he nameth the three grand Stages or Theaters whereon God *worketh* what he *willeth*, both his Ordinary and extraordinary works, to wit, *Heaven Earth* and *Sea*, the great God is concern'd in all things that come to paſs in all theſe 3 parts of the viſible World: This leads me from the *General* to a *particular* Diſcourſe of thoſe mighty *Signs*, *Wonders* and *Prodigies*, which the great God hath very lately ſhewn to the World, upon all thoſe three *Scenes* or *Stages*. And firſt in the *Heavens*, this Mighty God (*Jehovah* not *Jove* or *Jupiter*) is declared to be the *Maker of all Meteors*, Jerem. 10. 13. Pſ. 135. 7. whether they be Fiery, Airy, or VVatery, and whether they be *Ordinary* or *Extraordinary*. 1. *Ordinary*, 'tis the great God that *cauſeth Vapours to aſcend from the ends of the Earth*. Pſ. 135.

7. And Jerem. 10. 13. Thoſe Vapours the Sun, Moon and Stars exhaleth out of the *Earth* and *Sea* (by the Ordinance of the Creator) whereon thoſe uſual Meteors (as *Clouds* either with Rain or without, *Thunders* and the *Rainbow* &c) are made as on their proper matter: This may be exemplified in the *little World* (*Man*) in whom Vapours are experienced to *Aſcend* up from below unto the Brain, and from thence again do *Deſcend* in a Defluxion of Rheum down upon the Lungs, *&c.* Thus it is in the *Great World*, as to the *firſt* common Meteor, to wit, *Clouds*, which are moiſt Vapours drawn up (as is aforeſaid) into the middle Region, where being, by the coldneſs thereof, condenſed and congealed, they ſo continue there, until by the warmth of the Sun they come to be diſſolved and turn'd into Rain. *Zanch. de Oper. Dei. lib. 3. cap. 6. pag.* 381. Hereupon they are called, *Gods Garden-Pot* for watering Plants, wherewith he duly watereth, the wide Garden of the World. Now this, though Common, is one of Gods mighty *Signs* and *Wonders* that he ſhould *bind* up ſuch a vaſt *weight of water in his Clouds*, which are nothing but Vapours knit together, and ſo are Veſſels much thinner than the Liquor contained in them, 'tis a mighty Wonder, *that the Clouds are not rent under them*, Job. 26. 8. And ſo to cauſe a *Cataclyſme* (or warer Spouts, as Mariners call them) to drown not only *Ships* at Sea, but alſo the whole *Globe* of the *Earth*. This wonderful work of God, (that ſuch a Maſſy weight of VVater, ſhould be confin'd to a thin Cloud, as if a ſtrong man ſhould be conjur'd into a ſlender Cob-web, and there be kept *Nolens Volens*) If well weighed, would be ſufficient to convince the greateſt Atheiſt in the VVorld, of an Omnipotent Deity: no meer man can ſpread aloft the thinneſt Curtain [*abſque fulcris*] without ſome ſolid thing to uphold it. Yet the great God *ſpreadeth* thoſe thin Curtains (the Clouds) over the whole Face of the Firmament, *Job.* 25. 9. 36. 29. ſuch as have great Floods *bound up*, ſometimes *in them*, *as in a Garment*, Prov. 30. 4. Yet have they nothing but the fluid Air to ſuſtain them: there be alſo *Clouds*

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without water (as well as *with*) which ſeem to carry the leſs VVonder in them: yet if we Conſider, that all Clouds are *Gods Spunges* (as *Zanchy*, that Divine Philoſopher calleth them) which are in time filled with the waters that are above the Firmament, and the true reaſon, why ſome Clouds do Rain upon the Earth, and others doe not, is, becauſe God doth not ſqueeze all thoſe Spunges with his mighty Hand: and thus God ſaith, I will command the Clouds to Rain no Rain upon this or that place. *Iſa.* 5. 7. Thoſe are Clouds *without Rain* Prov. 25. 14. For God preſſeth them not, and thoſe which God ſqueezeth (as man doth a Spunge,) he doth it not with all his might, but gently, that they may moderately drop upon the Earth to *refreſh* it, but not to *Ruine* it, as was done to the Old VVorld, when God opened the Cataracts of Heaven and wrung thoſe Spunges *hard* upon them: the Conſideration hereof ſhould bring man to the knowledge of the *Power*, *Wiſdom* and *Goodneſs* of *God*, Rom. 1. 19. *Job.* 38. 37. *Jer.* 5. 22. The ſecond *common Meteor* is *Thunder*, &c. This is alſo *Wonderful*, that *Fire* and *Water*, ſhould mingle in one *Cloud*, and that *Hard Stones* (according to the vulgar Opinion) ſhould come out of the midſt of *thin Vapours*. Theſe are *Wonders* in Nature far beyond Humane Apprehenſion, that one and the ſame *Cloud* ſhould one while be an *Aery Sea*, to powr down a whole Tide of VVater, and another while, (even immediately) be as ſome *Aery Furnace*, which ſcattereth abroad flaſhes of Fire, into all parts of the Earth, aſtoniſhing the VVorld with the dreadful noiſe of that Eruption, and that God ſhould fetch *Fire* out of the midſt of *Water*, and hard *Thunderbolts* out of the midſt of ſuch a ſoft Exhalation as a Cloud is: *Hæc ſunt ſane Tremenda, atque admiranda*, no leſs to be Dreaded than Admired: The third *common Wonder* in Nature is the *Rain-Bow*, fixed upon a watery Cloud, by the Reflection of the Sun upon it, This is ſuch a wonderful work of God, that the very Heathens feigned it to be the Daughter of *Thaumantias* (which ſignifies VVonderment. This is a work top-full of VVonders, witneſs *1ſt.* The beautiful *Form*

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and *Fashion* of it, a Semi-Circle, the ends whereof were never seen by any Mortal, but as 'tis terminated by the Horison. 2*ly*. The *Various Colours* it carrieth exceeding the splendour and livelyness of the deepest Dye in the World,) which have (as some conceive) their various Significations, as the two grand Destructions of the Old *World*, and of this *New* by *Water* and by *Fire*, the watery colour of the *Rain Bow* signifying the former, and its fiery colour the latter. 3*ly*. The several Prognosticks of it, according to *Scalger*, saying, a morning *Rain-bow* portends Rain, but an evening one, fair weather. 4. The *Shape* of it, being that of a *Bow* (therefore called the *Rain-bow*) which yet never shooteth any man, unless it be with *Admiration*, *Delight*, &c. 5. The *posture* of it, the *Bent* of the Bow is from the *Earth* and towards *Heaven*, as if *man* were shooting at *God*, and not *God* at *man*. This Bow with both ends downwards and its back to Heaven, must needs be [*nuntius fœderis & serenitatis*] an Emblem of Peace, and a messenger of Mercy to mankind, for he that shooteth holdeth the Back of his Bow always from him, and this may be the Signification of its third (to wit Green) colour, that is, the merciful preservation of the VVorld, betwixt those two grand Destructions of it, signified by its watery and fiery colours aforesaid. 6*ly*. The *unreadiness* of it, as to any Execution of Divine Displeasure. *David* saith, *God hath bent his Bow, and made his Arrow ready*, Ps. 7. 12. 13. But here, though the Bow seem bent, yet we see no *String*, neither do we either read of (as *Ambrose* well observeth) or behold any *Arrow* ordained for this Bow: If he doth so at any time, 'tis, (as the *Psalmist* there tells us) against *Persecutors*, and not against his *People*: The time would fail me to speak of the *Wind*, both Tempestuous and VVhirlwinds (whereof I have spoke something of it in my *Crown of a Christian*, in Chapter of Meditation) and of other *Meteors*, in the Firmament, that are ordinary products of *Nature*, yet *Marvelous Wonders in Nature*, as to mans Capacity and Apprehensions; It shall suffice to say only this in *General* at this time, which is no less a signal and singular *Wonder*, that our

out of one and the ſame equal matter (to wit, out of thoſe ſame *Vapours*, which are exhaled out of the *Earth* and *Water*) ſo many ſeveral and differing *Meteors* ſhould be engendred by the Almighty Power, and unſearchable Wiſdom of God.

Come we now to thoſe that are *Extraordinary*, and confine our ſelves to this paſt year (1680.) only which God hath made *Annum Mirabilem*, a wonderful year, as he did that paſt year (1666.) alſo. How thoſe two famous years run in Paralel lines, and yet how that *Congruity* hath alſo its *Diſparity*, is made manifeſt in the Application: The *1ſt. Sign from Heaven* or *Prodigy* in the Heavens that this Wonder-working God ſhewed to the World, was according (to my now modell'd method) that prodigious *Comet*, or Blazing-ſtar, ſeen all over *Europe*, upon which I have Publiſhed, (for publick good) a little ſtitcht Book of three ſheets, Entituled, A Philoſophical and Divine *Diſcourſe* Blazoning upon this *Blazing-Star*, unto which, I muſt here refer the Reader, for a diſtinct diſcerning of the *Product*, *Form*, *Colour*, *Motion*, *Scituation*, and *Signification* or *Probable Prognoſticks*, &c. Thereunto *Here* adding this little ſupplement, at this time: This laſt *Comet* (in the year 1680.) was ſo prodigious, that the like hath not been ſeen (for length and breadth of its Train) this 800 years. I have conſulted *Oſiander*'s Epitome of the Centuries, who (indeed) mentioneth a *Comet* of an unuſual magnitude, a little before the Death of *Conſtantine* the *Great*, which (he ſaith) was expoſed to publick view, [*tanti principis obitum Deſignâſſe*] as a Prognoſtoick of the period of ſo great and ſo good a Prince, *Cent. 4. Lib. 2. Cap. 25. pag.* 214. And the ſame Author tells of another *Comet*, of a prodigious greatneſs, ſhooting his Dreadful Rays above the City *Conſtantinople*, and reaching almoſt (as he ſaith) from Heaven to that City, which was (as he addeth) to give warning of *Gajan* the *Scythian* and Arrian's Deſign to ſet that great City on Fire, yet through the goodneſs of God (at the prayers of his People in it, that Helliſh Plot (as he ſayth) was moſt graciouſly prevented) and that by an *Apparition of an Hoſt of*

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Angels, which terrified this Curſed *Arian*, from his burning project. See *Cent.* 5. *Lib.* 1. *Cap.* 19. *Pag.* 89. I would to God the ſame mercy may be ſhown to *London*, for the prayers of many in it. *Gen.* 18. 32. *Iſay* 65. 8. The ſame Author alſo telleth of another *Comet*, in the 6th. Century, which did portend the Overthrow of the Metropolis of *Cilicia* by an Earthquake, and much more miſchief done in the Eaſt. *Cent.* 6. *Lib.* 1. *Cap.* 34. and of another Horrible one of an unuſual Longitude in *Juſtinian* the Emperors time, which fore-ran that horrible Butchery the *Hunns* made over moſt of *Europe*. *Cent.* 6. *Lib.* 3. *Cap.* 9. in the year 557. after Chriſt. But I do not find (in my Reading) any ſuch prodigious *Comet* (as to its Train) ſave only that one which was the fore-runner of the Turkiſh Monarchy in the 6th. Century, and who knows, but this paralel Blaze may likewiſe preſage the Approach of the fifth Monarchy of our Dear Redeemer, who will (ſooner or later) take *to himſelf his great power and Reign*. Rev. 11. 17. He will certainly *Divide the ſpoil with the ſtrong*, Iſa. 53. 12. He will not always be an underling in the World, but will put in for his part which his Father gave him. *Pſ.* 2. 8. in deſpight of a ſtrong *Turk*, ſtrong *Pope*, and ſtrong *Potentates*, and a ſtrong *Devil*, (who is the Maſter of them all) for his Father will make all his Sons Foes his Footſtool. *Pſ.* 110. 2. and *Matth.* 22. 44. He will put down all power that is oppoſite to the power of this *Prince of Glory*. 1. Cor. 15. 24. and put them (who now Creſt it high againſt Chriſt) into the fitteſt place for them, to wit, under *Chriſts Feet*. Tis beyond doubt, that this preſent *Comet*, put *Rome* into a ſtrange Conſternation; oh pray, pray, pray, that the Influence of it may conſume all the dreggs of the Roman Church, in all that *Beaſts* Dominions, as *Keplerus* foretold long ago, ſhould be the effect of that Conjunction of *Saturn* and *Jupiter*, in *Leo*, a ſign of the Fiery Trigon. And the reaſon why ſuch an Effect was expected, may be this; The various Returns of thoſe eminent Trigons, fall out very rarely in the World. Acute *Tychobrahe*, thus reckons them.

them. The firſt was under *Enoch*. The ſecond under *Noah*. The third under *Moſes*. The fourth under *Solomon*. The fifth under *Chriſt*, *Tabernacling in Fleſh*. Then the Roman Empire was in its Zenith or higheſt Advance: The ſixth under *Charles* the Great, when the *Roman* was turned into the *German* Empire, and the ſeventh draweth nigh, which is ſuppoſed to have a Sabbatiſm (as the Sabbath of Reſt, followed the 6 Days labour at the Creation) in its Womb. Our Bleſſed [Ἀρχιτρίκλινος or] Maſter of the Marriage Feaſt, reſerveth his beſt Wine for this laſt time: Although (that Univerſal Schollar) *Alſted* make a little variation of thoſe 6 aforeſaid Conjunctions and Revolutions, yet he fully agreeth with *Tychobrahe* in this, that the ſeventh great Revolution of the ſuperior Planets, falleth upon our laſt times, and doth certainly portend ſome great and univerſal mutation (as all the other ſix hath formerly done (eſpecially conſidering that thoſe Planets in their ſeventh Return, hath perfectly compleated their circular Motion, and then are in the ſame point and poſture that they were placed in at the *Creation* of the World. *Alſteds* Encupl. Uranoſc. Lib. 11. Pag. 1252.

That which ſtartled the great men of *Rome* ſo much, at the Blazing out of this *Comet*, was, the Mathematicians there obſerved it to be in the Train of it, ſix times longer than that which did portend the laſt Pope *Alexander* the VII. *Exit* out of the World. This Diſcovery put the preſent Pope into ſuch a cold paroxyſm, that nothing but a Dutch Stove could keep him warm: I doubt not but that cold Sweat which hath ſeized now upon all the Limbs of Antichriſt, will (in due time) carry off, not only him, but ſuch as ſhould ſucceed him, by the *Breath of Chriſts Mouth*, and by *the brightneſs of his coming*. 2. Theſ. 2 8. A *prodigious Comet*, and a *Climacterical Conjunction* (Aſtrologers ſay) are a double Seal of the great God, to aſcertain this great Truth.

In that loffer *Conjunction* of the two ſuperior *Planets*, in the year 1664. The *Comet* followed the Conjunction as a *Seal*, for

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Confirmation that dreadful Effects were portended thereby, which not only this Land (in Fire, Plague and Plots, *&c.*) but alſo moſt of *Europe* (in moſt Deſolating Wars) ſmarted under, but as to the Total, Greateſt, or Clymacterical *Conjunction* approaching (which cometh to paſs only every 800. year) this hath (as its Seal) a *Dreadful Comet* as its [προδρομον] or Harbinger going before it, and ſhewing it ſelf firſt to awaken and amaze the Drowzy Secure World, *&c.* However we (well enough) may call it a *Divine Preacher* (or Preco) ſent from God, to point out ſome ſacred Truth out of *Heaven*, to the Inhabitants upon *Earth*; 'tis an *Orthodox*, and Authentick Preacher, backed with ſuch inſuperable Authority, as neither the proud *paſhur* of *Rome*, nor any of his popiſh *Prelates*, can *ſuſpend* from its Office, or put to *Silence*, until it hath delivered its meſſage, and done its Work, that its Creatour gave it to do: It cannot be obſcured (in its aſtoniſhing light and luſtre) or dwindle away by any created Hands, but only by the hands of its own Maker. And now when it is gone off the Stage, Oh that the loud *Sermon* it hath preached, may ſtill *Sound* in our *Ears*, and *Sink down* into our *Hearts*, taking deep Impreſſions there, though it be a good while after, as did thoſe *Sermons* loudly and luſtily cryed out by Chriſts *Cryer*, or *Fore-runner* (*John the Baptiſt*) who did *lift up his Voice like a Trumpet*, Iſa. 58. 1. and thoſe ſacred Truth, he had preached long *before*, had their bleſſed and ſaving *Effect*, long *after*, as John 10. 41. The Word preached ſometime *before*, ſometimes Works, (and that conſiderable) *after*. Yea, may we not ſay of this *late Comet*, that it was ſome *Prince-Preacher*, having ſuch Attendants before it and after it) all, as ſo many *Curats* under it, God himſelf (ſpeaking to *Job* out of the Whirlwind, *Job* 38. 1.) doth magnify *Arcturus* that Star of the firſt magnitude, and that always *Riſeth* upon the 10th. of *March* exactly when the *Sun* Setteth) by deſcribing how Stately he is attended with his *Sons* (the little Stars) that wait upon him. *Job* 38. 32. In like manner the great God, hath ſo Ordered, that this late Blazing-Star (of a prodigious Mag-

Magnitude in its Train ſhould have other Apparitions attending it (as ſmall *Curats* to that Illuſtrious Preacher the *Comet*) eſpecially that *Fiery Dart* which followed its extinction, within a few weeks after: This is the ſecond *Phænomenon* or *Apparition*, which the great God ſhewed to poor man as a *Sign* from *Heaven*, ſeeing none ſhewn on *Earth* will convince us, it being with us as it was with thoſe *Chriſt-Tempters* in the Goſpel. *Luke* 11. 16. They muſt have a *Sign* from *Heaven*, over and above all thoſe mighty and matchleſs Miracles that Chriſt wrought amongſt them upon *Earth*; They muſt have the Meſſiah to Thunder from Heaven upon them, as *Samuel* had done upon their Forefathers. 1. *Sam.* 12. 16. 17. to convince them of their Sin (in *asking a King*) and to bring them to *Repentance*: for as *John* Baptiſt, was Chriſts Fore-runner into the *World*, ſo *Repentance* muſt be his *Fore-runner* into Mens *Hearts*, *Houſes*, Cities and Countries, *&c.* Therefore to bring men to it, when they will not comply with the Council of Mortal Miniſters upon Earth (as thoſe would not with that of *Samuel*) God ſends ſome *Signs* Extraordinary from *Heaven*, ſeeing [*ſigna de Cælo ſunt Formidanda*] ſuch Signs as God ſends from Heaven are moſt formidable: *Samuel* bids that people *firſt ſtand and Hear*, *v.* 7. that is, *Buſtle not*, *Briſtle not*, but ſuffer a word of Exhortation, *Heb.* 13 22. When this would not do (the good old man being contemned by them, both in his perſon, preaching and power) he ſet GOD at work to ſpeak to them by *Signs* and *Wonders*, and then *Samuel* ſaith, *Secondly Stand* and *ſee*, *v.* 16. that ſo thoſe two *Learned Senſes* (as *Ariſtotle* calls *Hearing* and *Seeing*) being both *Affected*, might be alſo *Inſtructed*: ſo God ſaith likewiſe *Hear ye Deaf*, *look ye Blind*, Iſa. 42. 18. Thus the Lord ſaith to us in our Day, ſo gives us not only the *Word to Hear*, but alſo *Signs to ſee*, and that one Sign upon another, *that they which will not Hear the Voice of the firſt Sign*, *might be moved to hear the Voice of the ſecond*, Exod. 4. 8. Therefore did God ſend a *ſecond ſign* (the *Bolis* or *Fiery Dart*) immediately after the *firſt*, (to wit, the *Comet*) as a Seal annexed to it, in its direful *pro-*

ſpects and *prognoſticks*: 'Tis true I cannot ſay of this latter, as I can of the former, that [*Hiſce Oculis Vidi*] I ſaw it with my own Eyes, but ſundry ſpectators of it doth aſſure me, that it was a *long ſtream of Fire*, pointing down towards the Earth, and appearing but two or three nights, which was the cauſe of my not beholding it; Letters alſo from the *Hague* and from *Copenhagen* give a dark account of this Blaze, about the 27th. of *February*: This Fiery Lance or Dart, Philoſophers calleth *Bolis*, ἀπὸ τοῦ βάλλειν, to Caſt, as if it were Gods Javelin which he caſteth at ſinful men, as *Saul* did his againſt *David*. 1. Sam. 18. 11. The Hebrew word [chanith] ſignifies alſo a very long Spear to thruſt through at diſtance, yet no mortal man is armed with ſo long a killing Spear, as the *great God* is, no not *great Goliah* (himſelf) whoſe [chanith] or Spear was of a prodigious length and thickneſs. 1. Sam. 17. 7. It was 26 foot in *length*, and like a Weavers Beam for *thickneſs*, beſides its *head*, which according to the Hebrew [lahab] *Flamed* and which weighed twenty five pound: yet this long Flaming Spear is nothing to *Gods Glittering Spear*, Habb. 3. 11. Which he *draweth out*, to *ſtop the way of his peeples Perſecutors*, Pſ. 35. 3. Where the word [chanith] is uſed. And although the great God is able to cut off the Greateſt men with a bare *nedd of his Head* or *frown of his Face*, Pſ. 80. 16. Yea to blow them away as ſo many ſmall Duſt-Heaps, *Job* 4. 19. Yet the Holy Ghoſt here atributeth to him, *Armour* both *Defenſive* and *Ofenſive*, that his appearing for his people might appear ſufficient, Pſ. 35. 2, 3. Notwithſtanding God needs no bigger a [chanith or] *Lance to kill an Atheiſt with than an Hair*, as the dying Noble-man once acknowledged upon this occaſion: He ſitting in the Great *Moguls* Court, dallying with one of his Miſſes, ſhe pluck't an Hair out of his Breaſt, this little Wound, (made by that ſmall means) preſently Feſtered, and turning into an incurable Canker ſoon killed him: yea, ſuppoſe, *man* be as great as the Great *Pope*, yet *Adrian* the IV. (an Engliſh man) can tell them by woful Experience, that though his name (before he was Pope) was *Break-ſpear*, yet could he not *break* Gods Spear, though

though it be no ſtronger then an *Hair* or *Fly* (in Gods Hands) wherewith he was Choaked: The word [חנית] *Jaculum*, A Dart, is uſed Heb. 12. 20. Yet it alſo ſignifies that Plummet of Lead which Marriners caſt down with a long Line to plum the depth of the Waters, leaſt the Ship run upon the ſhallow and there be ſhut up in the Sands and be broken; or which Carpenters uſe, to meaſure and mark out that part which they intend to Hew off or Plain. If we take it (in the firſt Sence) as a Fiery Dart, Philoſophy ſaith, it ſignifies Drought, and portends War. *Alſted* Encyclop. Lib. 7. Cap 9. Pag. 469. If (in the ſecond) as 1*ſt*. The *Marriners* Plummet, then it may ſignify God is ſounding the Depth of Religion in our Land, Oh that the *Ship* (the *Church*) may not be found upon the *ſhallows* running all Religion into a *Form* only, denying the *Power* of it. 2. *Tim.* 3. 5. Alas then the Quick Sands will ſwallow us up, or we ſhall run upon ſome ſplitting Rock. 2*ly*. As the *Carpenters* Plummet, then God Bleſs us from the dreadful Divine Threatning mentioned 2. *Kin.* 21. 13. That God *wipe* not our Jeruſalem (or *London*) as one *wipeth* a Diſh when tis dirty, and *turn it upſide down*. This he will do, *If he lay Judgement to the Line and Juſtice to the Plummet*. Iſa 28. 17 This ſhould make wicked mens (who ſhall certainly have their Due) *Ears tingle*, and their *Hearts tremble*, through Terror, Horror and Dolor, for God will not give over wiping untill all the Dirt be done away; yet loveth he to fore-ſignify it, thus threatning that he may not ſtrike, as *Ambroſe* obſerveth, God giveth us many warnings hereof. If God ſay to us as he did to *Amos* ch. 7. 9. *What ſeeſt thou?* The ſight of this ſecond Apparition was, as Gods *Line* and *Plummet*, to meaſure out how much is to be cut off, yet the *Square Timber* or *Stone* ſhall be ſpared: Chriſt (that Skilful Carpenter, *Mark.* 6 3) will not cut an Hair-breadth beyond his Mark or Meaſure, when he gives the wicked their Due, it may be done without damage to the Godly. May we but ſee the *Line* or *Plummet* once in the *Hands of our Zrubbabels*, as Zech. 4. 10. The Perpendicular put once into Parliamentary Hands, the

wicked may be pulled down, and the Godly built up. But if not, and God *sel his mark upon our Iniquity.* Is. 130. 3. We can expect nothing but the *Line of confusion*, and the *stones* (or *Plummets*) of *Emptiness*. Isa. 34 11.

The *third* Dreadful [ραιμόμενον] or *Apparition* in the Air, was on *Dec* 17. 1680. at *Ottery* nigh *Exeter*, near 5 at night, then appeared two great *Armies*, the one out of the *North*, whose Leader had a Coronet on his Head) the other out of the *South*, seeming furiously to joyn Battle, and a little Retracting, charged again most vigorously, this continued about an hour, till at last there came a Reserve and joyning with the *Southern*, beats back the Northern in great Disorder, many were Terrified at it, and 'tis as true as it was terrible, *&c.* This Account came from a Reverend Minister, who (with many others) was an Eye-witness of it, while viewing the *Amazing Comet*, as published in Print.

And the like before had appeared on *Sept.* 12. Though the Relation and Confirmation thereof, came not to Hand till *Jan.* 14. after. The same year near *Portsnet*, in *Monmouth-shire*, as the *Scheme* and Letter Testimonial of a judicious Minister of that Place, doth abundantly Testify: The Narrative is as follows.

The first things that appeared were a *Grove of Trees*, a *House* on a *Mountain*, and a *Church* on its South-side. Next we saw a Hill on the North side, with a Grove and Houses therein. Then we *noted* a green square Meadow, between the two Hills, then void of men. We saw many great Rocks towards the bottom of the South Hill, and a great Golden Globe, glittering gloriously on the top of the Spire of the *Church*, and a red *Vane* upon it. Then a great River broader on the North than on the South, in which were Ships Sayling, from *North* to *South* under the Mountain with the Tide, where one of the Ships which was hindermost tacked about, and Sailed through the Fleet, and got before the rest. Then we observed the other Fleet Sayling with the Wind and against the Tide, from the South Point of the South Hill, and then meeting the other Fleet under the Grove, then the

the great Ship in the North Fleet, firſt ſhot, and the reſt in order; then the South Ships ſhot at them, the Fire and Smoak we clearly diſcerned, and we heard the noiſe of Guns, after this we obſerved the Army marching under the foot of the Hill along the Cliff, by the Sea-ſide; conſiſting both of Horſe and Foot, from the South-point of the South-hill, towards the Square Meadow, then the North Army over the top of the Hill on the North-ſide, towards the ſquare Meadow, where the Armys met, and after a ſhout, fought: the Swords and Pikes we cleerly diſcerned. We noted more Ships in the North Fleet, and moſt men in the South Army, when we drew to the upper end of the Field, and after the Land Battle, we heard over our Heads three lamentable and ſad Groans, Oh, Oh, Oh, at which we were much affrighted.

Now this *Apparition* of *Armys* (yea and ex abundanti of *Navies* too) was doubled as was *Pharoah's Dream*: Gen. 41. 32. on a three fold account, *1ſt.* To ſhew the *certainty* of its Prognoſticks accompliſhment. *2ly.* The *celerity*, or ſpeedineſs of theſe things coming to paſs. *3ly.* To ſtrike the greater *Terror* and *Aſtoniſhment* in right thinking minds, which *Joſeph* the Interpretor of the 2 Dreams) prudently concealed from that Infidel *Pharoah*, yet though the Viſions or *Apparitions* (in the Royal Dreams) were two, the ſignification was but one. *v.* 25. Importing one and the ſame matter; Thus it may be in this *Aery Apparition* (which was doubled) as it is thus alſo in many *Divine Revelations*, whereof we find in Scripture ſome frequent Repetition, which yet have their ſingular uſe, to wit, a making more deep Impreſſion upon the minds of Men, and importing both *Aſſurance* and *Expedition* of the matters foretold therein: Alas we need *Line upon Line*, and *Precept upon Precept*, *Here a little* and *there a little*, Iſa. 28. 13. and all little enough to præponderate the *dulneſs* of our *Hearing*, and the *deadneſs* of our *Hearts*: *to write the ſame* things to the *Philippians*, though 'twas *grievous* to the *Apoſtle*, yet was it *ſafe* and advantagious to the *People*. Phil. 3. 1. Twas not a vain Repetition or an idle Tautology, but ſer-

ſerved to ſet forth the *Neceſſity*, *Difficulty* and *Excellency* of the matter ſo reinforced. *Nunquam ſatis Dictum, quod Nunquam ſatis Diſcitur*, Truth is never enough ſaid, till it be enough learnt. And becauſe mens Breaſts are Brawny, and their Heart-ſtrings Horny, therefore are the *Apparitions* of Armys in the Air *Doubled* upon us, the more and better to beat upon, inculcate and imprint thoſe Divine warnings in the minds of men: Upon my diligent Search for Scriptural Paralells, and exemplification of Apparitions of Armys, I do find three eſpecially: The *firſt* of them is very *Terrible*, yet ſuch as might have been prevented by a timely and true Repentance: the other are very *comfortable*: The *firſt* is that of *Joel* the Prophet who had ſuch a Prophetical Viſion or *Apparition* of the *Babylonian* Armys, that ſhould ſo ſwarm in upon *Judea*, as to make that very Day a *Day of Darkneſs*, and *of Gloominеſs*, a *Day of Clouds and of thick Darkneſs*. Joel 2. 2. As if it had been (no light matter as they made it, but) a light-leſs Day, and (as it were) a *doleful Dooms-day*. Their numerous Armys ſhould come in great Swarms, which, as the Cloud of Locuſts would Darken the Air, ſo as to turn Day into Night and ſpread far and near all the Country over, and that ſo ſuddenly, as the *morning* ſpread over the tops of the *Mountains*: and in this *Apparition Joel* beheld Flames and Flaſhes of Fire, *burning up all before them*. v. 3. Thoſe *Locuſts* ſhould ſo conſume the Country, as they go along with their vaſt Armys (as if all had been burnt up by Fire) turning the *Garden of* Eden *into a Barren Wilderneſs* &c *v.* 3,5,6,7,8,9,10. wherein the *Babylonians* are Deſcribed. 1*ſt*. In their perſons to be *ſtrong*, *numerous*, *ſwift*, *terrible*, *skilful*, *orderly*, *couragious* and *Innumerable*. 2*ly*. In their *Actions*, to wit, *Depopulating* the *Land* (which occaſioned Famine,) *Deſtroying* their *ſtrong Forts*, and *filling* all (both *Church* and *State*) with Confuſion.

The Lord God Almighty preſerve this Land from ſuch *Perſons* and ſuch *Actions*. Oh pray, pray, That God may not *Hiſs* for the *Fly of Ægypt*, and for the *Bee of Babylon*. Iſa. 7. 18. for thoſe *Flys* would *Bite* us, to *diſturbus in our Peace*, but thoſe *Bees* would

would ſling us to *deprive us of our Lives.* God Bleſs us from thoſe Romiſh *Locuſts* (ſo called *Rev.* 9. 3) to wit, the Popiſh Prieſts, Monks, Fryars and Jeſuites, being (all) both *numerous* and *voracious* Creatures. Oh that ſuch Peſtilent Vermin may never have Commiſſion from God to *Marr our Land*: As the Prophet propoſed Repentance as a Remedy (before the Decree brought forth) to them. *v.* 12. 13. 14. ſaying, *now*, though it be *late*, yet not too *late*, Nunquam ſerò ſi ſeriò. Though *ſome Locuſts* be already come, as *Kimchy* ſenſeth it. So your *Repenting for Sin*, be but proportionable to your *Rebelling againſt GOD.* So ſweet is his *Nature*, ſo *gracious*, ſo *merciful*, ſo *ſlow to Anger*, &c. He will *Repent of the Evil*, and *who knoweth*, *if he will not leave a Bleſſing behind him.* Yea he will *certainly turn to thoſe that turn to him.* Zach. 1. 3. Oh that *England knew ſuch things as belonged to her Peace.* Luke 19. 42. Before the Gate be ſhut, the draw-bridge taken up, and the Taper of Mercy be quite burnt out, *&c.* Then God would ſend out his *Mandamus*: Pſ. 44. 4. and come with his *Non Obſtante*, Pſ. 106. 8. and Iſa. 57. 15. Yea and *turn* things to the contrary, as in *Hamans* Day. *Eſt.* 9. 1.

The *ſecond* Inſtance of a Scripture *Apparition*, is that of *Jacob.* Gen. 32. 1. Which was not *Terrible*, but *Comfortable* to him, for it was not a viſible *Apparition* of Armys of men fighting one againſt another, but 'twas an *Army of Angels*: neither muſt we think (with the Hebrews and ſome others) that one Troop or Company of thoſe Angels (which appeared as armed Soldiers) were for *Jacob* and the other againſt him, or yet that thoſe two Armys appeared under the command of two diſtinct Generals, the *one* under the Preſident Angel of the Country of *Meſopotamia* (from whence *Jacob* was coming) and the other under the Preſident Angel of the Country of *Canaan*, whither *Jacob* was now returning: this is a preſumptuous fancy, and as falſe as preſumptuous, for this would have rather affrighted than comforted *Jacob*, as to the Iſſue, but we find that *Jacob* without any fear, ſaid upon the firſt ſight of it [*This is Gods Hoſt*] v. 2. *Mahanaim*

hanaim, Hebr. or two Armys: The Hebrew Rabbies ſay well in this, that *Jacob* in this third Apparition knew them to be the *ſame Angels* whom he had ſeen (in his Apparition) *Aſcending* and *Deſcending* upon the lofty Ladder. *Gen.*28. 12 The Scope of this Apparition of Armys to *Jacob* was to ſtrengthen his *Faith* in the way of his *Obedience*: *Jacob* was now going whether God had commanded him to go. *Gen.* 31. 3. *Labans* lowring look, makes *Jacob* look homeward (Oh that the Frowns of the World had this bleſſed effect on us!) *Laban* purſues him, which put *Jacob* to a fright. *v.* 25. But God had whiſpered a word in *Labans* Ear. *v.* 24. So was better to him than his own Fears. God had ſpoke for him (and ſo he can for us) in the Heart of his Enemys. Now, 'twas not true that *Laban* ſaid [*it is in the power of my Hand*, &c.] v. 9. *Jacob* was now as one that Fled from a *Lyon* (*Laban* had ſome ſhamefacedneſs) and a *Bear* (that had none) to wit, *Eſau* met him, *ſaith* a Rabby, This Apparition of an *Hoſt of Angels* came to fortify his Faith, againſt his next and worſt Fear; that he ſhould now hope the ſame power which had protected him from the *Lyon Laban*, would alſo preſerve him from the *Bear Eſau*, though he had ſworn his Brothers Death, and came armed with 400 Cut-Throats (at his Heels) againſt him.

Jacob (who in his excellent Wraſtlings) had *power with God and prevailed.* Gen 32. 26. *&c.* could not want power to *prevail with men.* Hoſ. 12. 4. Let *Perſons*, yea *Parliaments* go but that way God bids them as *Jacob* did, and they ſhall not want a *Mahanaim*, or Heavenly Hoſt to *convoy* them through a boiſterous Sea, where the Winds are *contrary.* Math. 14. 24. and to conduct them through a wayleſs Wilderneſs, through never ſo many Prophane *Eſau*'s, with Hundreds and Thouſands of Cut-Throats do way-lay them: *Jacob* was back-ſet by *Lowring Laban*, and fore-ſet by *bloody Eſau*, yet this Hoſt of Angels carry him through both and all.

The third Scripture Inſtance of *Apparitions* of Armys, was that in 2. Kings 6. 17. which was a *comfortable Apparition* alſo, be-

being an *Army* of *Angels* too, not of *Men*. *Benhadad* ſuſpected his Councellor of Treachery: Some Courtier (that had been with *Naaman* ch. 5) tells him, it was *Eliſha* that diſcloſed his Secrets, and ſo fruſtrated them by his Prophetick Spirit; therefore the King ſends Horſes and Chariots to fetch him. *v.* 12. 13. 14. as ſoon his Spys brought him Word, he was come to that little Town *Dothan*; the Town is preſently begirt with the *Syrian* Army. *Gehazi*'s Succeſſor (being yet but a little acquainted with his Maſters Miracles) could ſee the *Danger* (ſo crys, *alas my Maſter, what ſhall we do. v.* 15.) but could not ſee the *Deliverance*, *Eliſha* was no more concerned than to have his Servants Eyes opened, (that his *Faith* alſo might be above his *Fear*) God opened them, and then he ſaw better Horſes and better Chariots for their *Defence*; Their *Remedy* would overmatch their *Malady*, *v.* 17. The ſame *Horſes* and *Chariots* that had carried up *Elijah*, were now come to protect *Eliſha*, from the Horſes and Charriots of *Benhadad*: *Horſes* and *Chariots* of *Fire*, muſt needs be too hard for the *Syrians of Fleſh*: *Eliſha* thus guarded, goeth out to his Adverſaries, and as he prayed open his Servants Eyes, he prayed his Enemies Eyes into blindneſs. *v.* 18. ſo led them thence to *Samaria*, where he entrapped *them*, that thought verily they had entrapped him in *Dothan*, not far from *Samaria*. *v.* 19. 20. *&c.* While the Prophet ſtaid in *Samaria* (his place of chiefeſt Reſidence and the chief City of the Kingdom) he was ſ. cure from the Syrians Aſſaulting him, but if he be Removed to *Dothan* (to a place of defection, as the Hebrew word ſignifies) a leſſer Town of leſſer ſtrength, there and thither may the *Syrian* Hoſt better Aſſemble, but they cannot Aſſault, the P. is ſafe there alſo, *having more for than againſt*, *v.* 16. They *that be with us are more than they be with them*. 2. Chron 32. 7. more Friends than Adverſaries.

There is yet a *fourth* Scripture *Apparition* of Armys, which, according to the Sentiments of ſome, is an *Army of Men*, but of others an *Army of Angels*, ſo ſeems a mixture of both, to wit, *Zech.* 6. from *v.* 1. to 9. *1ſt.* Some ſence that Apparition of 4.

Charriots, to ſignify the four Empires [*in ordine ad Eccleſiam*] all ordered from their Riſe to their Ruin (in each of them) by the Decrees of God, which lay hid as it were in Mountains of Braſs, and ran like a River under ground, till they broke forth, and ſhewed themſelves in their due execution, with reſpect (all along) to the Church of God. And if we admit of this Interpretation, then this Apparition was an *Army of Men*, yea of four ſeveral ſorts of Men, The *Aſſyrian*, The *Perſian*, The *Grecian* And the *Roman*. Thus the four Empires (*collectively* taken) muſt be underſtood: But the *ſecond* Senſe is, that it was an *Apparition* of four *Squdaron* of *Angels*, and this is more probable, as more agreeable to the Interpretation which the Prophets *Tutor* (rather than *Tutelar Angel*) gives of it. v. 5. calling them the *Spirits of Heaven*, &c. And though the word [Ruachoth] Signify *Winds*, by which *Daniel* prefigures the four Monarchys, *Dan.* 7. 2. Yet more emphatically, *Angels* are called Spirits. *Hab.* 1. 7. 14. And the *Spirits of Heaven*, Math. 24. 36. and Gal. 1. 8. Who as *Miniſtring* Spirits doe *Stand before the Lord of the whole Earth.* Mat. 18. 10. To ſerve his Providence and to be ſent out (as his Agents and Inſtruments) upon various Errants, at his pleaſure: and therefore are they Deſcribed here *Gods Chartots*, as Pſ. 68. 17. and of diverſe colours, 1. *Black*, when their Errands are *Sorrowful*. 2. *White*, when *Joyful*. 3*ly*. *Red*, when *Bloody*. 4. *Grizled*, when mixt of both *Joyful* and *Sorrowful*, as to contrary Subjects. 'Tis very Remarkable here. 1. That Divine Decrees are unſearchable, inſuperable, unavoidable, unremoveable, they ſtand like *Mountains* of *Braſs*, which can never be removed: 2*ly*. All *Humane Events* are ordered in the World by *Divine Decrees*: Therefore tis our part to put our *Amen* to Gods *Amen*; and to ſay in the Language of the primitive Chriſtians (*the will of the Lord be done*) Act. 21. 14. 3. *Angels* are Gods Agents for moveing the wheel of Providence, in all Events, The Spirit of the living Creatures is in the Wheels. *Ezech.* 1. 20. and 10. 9. 11. 13. 'Tis a Comfort to *Holy Men*, that all Occurrences are managed by the *Holy Angels*.

4. The

4. The Work God Employs *Angels* to work in the World, is various work, 'tis *Black* work and *White* work, *Red* work and *Minglea* work. 5. Their *Black* work is upon *Babylon*, and their *White* work is upon *Sion*: The *Black* Horſes were ſent to deſtroy *Babylon*, that lay North of *Judea*, and the *White* Horſes were ſent after them into the ſame Northern Country to deliver *Sion*, which then in a great part lay among the Pots in *Babylon*. 6. Their grizled or mingled work, was upon *Ægypt* and *Arabia*, which lay South from *Judea*, the Puniſhment whereof was ſomewhat mixed and mitigated, they ſhould be in ſome better caſe than *Babylon*, yet not ſo good as to retain the Jews there from their own Country. 7. Their *Black* work done upon *Babylon* is ſaid to *quiet Gods Spirit*. v. 8. To *eaſe him of his Adverſaries*, Iſa. 1. 24. to pacify his Anger and to give God full content. 8. The Errand of the *Red* Charriot, is wholy omitted, probably becauſe 'tis a work reſerved for the laſt times, as the Black Charret did deſtroy *Babylon Literal*, ſo the red Charet (not mentioned as to its going out here) may be Reſerved to deſtroy Babylon Myſtical, and to give her Blood to Drink, for ſhe is worthy. *Revel.* 16. 6. 9. After all this is done, comes in the Kingdom of the Branch. *v.* 12. Thus the *Prophet* here concurrs with *Daniel*, who after he had mentioned the downfal of the four Monarchys brings in the *Kingdom of the Stone*, Dan. 2. (the Kingdom of Chriſt our dear Redeemer) *Daniel* had ſuch *Apparitions* of mighty things, as *Zachary* had.

The fourth fearful *Phænomenon* was that fiery flying Bullet, falling from the Firmament, whereof this Account from *Roſtock* in *Silecia* is given, that in *Jan.* laſt, the Heavens ſeemed to be Ruffled up like a ſheet of Paper, at which time a white glittering *Bullet* appeared, which ſeemed to yeild ſome drops of water, being attended with two great flaſhes of Lightning; The *Bullet* was ſeen (by many ſpectators) to fall down, but none of them could tell where it fell, only in this all do unanimouſly agree, that the ſaid *Bullet*, in its faling, gave a greater light into their Houſes than the greateſt lights they burned for three

or four Miles round the place. I know not how to Exemplify this *Apparition* with a more ſuitable Paralel, out of Scripture Record, than with *Zachary*'s *Flying Roll*: Chap. 5. 1. 2. *&c.* This Roll is called a Volumn, or a Scroll of Paper or Parchment, rolled up (as the Heavens ſeemed to be in this *Prodigy*) yet *Flying* and fleeting ſwiftly all a long as a Bird of Prey in a ready poſture to ſeize on his Prey. *Volans Velociſſimum ultionis incurſum denotat.* This very poſture of Flying doth demonſtrate ſome ſudden Incurſion of Divine Vengeance, ſaith *Chryſoſtome*, but God only knows where it will fall: *Nemo ſcelus gerit in pectore, qui non idem Nemeſin in Tergo.* No man can carry any divelliſh wickedneſs in his Breaſt, but the ſame man muſt bear Nemeſin (ſo was the Goddeſs of Revenge called) or Divine Vengeance upon his Back. This the blind Heathens could ſay, by the light of Nature, into whoſe *Hearts* the *Remarks* how the Holy God Revengeth himſelf upon wicked men, caſt a greater light, than could this Flying Bullet, into the *Houſes* of thoſe *Villages* which were enlightned with it. Hereupon they called Vengeance Ἀφεύκτιον which ſignifies *unavoidable*, becauſe no Offender can either *Avert* or *Avoid* the Revenging hand of God; there is no eſcaping its coming, nor abiding it when it cometh: This Flying Roll is deſcribed by the Prophet to be *ten yards long* and *five broad.*

This Remarkable Meaſure of the Flying Roll is 1*ſt.* Commenſurate to the *Porch of the Temple*, which is exactly deſcribed to be of the ſame *Breadth* and *Length.* 1. Kin 6. 3. And as it bore a proportion in meaſure to the *Porch*, ſo it may be ſuppoſed to come out from thence, as a *Voice from the Temple.* Iſa. 66. 6. And unfolding as it came thence, it appeared in the Air in a Flying poſture, haſtning and hovering over the Heads of wicked Perſons. 2*ly.* It bears likewiſe a proportion to the Land of the *Jews*, which Geographers Deſcribe to be twice as *long*, as it was *broad*, and now it being covered all over *with the Guilt* and *Filth* of *Mens Sins*, it was ready to be covered all over *with the ſence and ſmart of Gods Judgments.* 3*ly.* 'Tis commenſurate

ſurate alſo to the whole *World of Gentles*, the length whereof, (take it from *Eaſt* to *Weſt*) much exceeded the breadth of it from *North* to *South*, as Geography obſerveth, and thus it ſignified, that as all the Habitable Lands had *filled* themſelves with all kind of *Sins*, ſo God would now fill them with all kind of *puniſhments*: 'Twas every way large enough to plague all ſorts of Sins, and to puniſh all ſorts of *Sinners*, whether in every corner of *Judea*, or in the utmoſt parts of the Habitable World. Thus the Flying Roll is ſaid to *go forth*, yea Fly (more ſwiftly than the *Eagle*, the Arrow, or a Flaſh of Lightning) *over the Face of the whole Earth*, *v.* 2. 3. And the *Curſe of God* (contained in the Roll within and without) is as the *Fiery Bullet*, that burns on all ſides, being like *Ezekiels* Book, filled with ſuch contents as *Lamentation* and *Mourning*, and *Woe*, Ezek. 2. 9. 10. This *Curſe* of *God* when it falleth upon the People of *Gods Curſe*, Iſa. 34. 5. hath a more mighty and mortal fall than the bulkieſt Bullet in the World, far beyond the Burthen of that mountanious Bullet, which (Hiſtory telleth us) was ſhot out of that monſtrous murdering-piece, called Grand Diabolo, or the *great Divel*: Inaſmuch as the mighty Hands of the Almighty and All-Creating *God in Heaven*, can give a greater and more fatal Blow, than can the created Hands of the greateſt *Divel in Hell*. This is the *Fiery Bullet* that *Droppeth* the *bitter Water which cauſeth the Curſe*. Num. 5. 18. and which will make the *Thigh to Rot*, and the *Belly* to *Swell*. *v.* 21. 23. Neither let any man ſay, that the *Curſes* written in *Gods Book*, are but Bug-bears, and that *words* are but *wind*, as *they ſaid*, Jer. 5. 13. for the words written in that Book (or Hebrew *Scroll*) ſhould cauſe the waters thus to work, which (in themſelves) had neither any diſcerning Virtue, nor any deſtroying Vigour, yet the Divine Inſtitution made the ſame potion, either Poyſon or Medicine, according to the cleaneſs or uncleaneſs of the party: Thus alſo Gods *Word* which Scoffers call but *Wind*, yet may have Dreadful Effects, for even *Wind*, when gotten into the *Bowels* of the Earth, may cauſe an *Earthquake*, ſo this Word of the Curſe, when gotten into the *Bowels*

of

of a mans mind, may make an *Heart-quake*. Beſides, that very *Word* which thoſe *Mockers* made light off as *Wind*, ſhould become *Fire*, and themſelves *Fuel* to feed it. Jer. 5. 13. 14. And as *Fire* flyeth upon *Fuel* that is fully dryed, and conſumeth it in an inſtant, *Nah.* 1. 10. So Gods *Flying-Roll* will lick up wicked Livers, as that *Fire* from *Heaven* did the *Sacrifice*, the *Wood*, the *Stones*, and the *Duſt*, with all the *Water* in the *Trench*, 1. Kin. 18. 38. *Divine Threatnings*, in Gods Flying-Roll, are (as *Eraſmus* ſaith of *Ezek.* 3. 18.) *Fulmina potiùs quàm Verba*. Hot Thunderbolts, rather than ſuch *Words as be but Wind*) The ſame God that hath denounced it, will certainly do it, he will ſee his own Law Executed. *Zach.* 5. 4. and will (himſelf) *Execute the Judgment written in this Roll*: Pſ. 149. 9 Yea and more *than is written*: Deut. 28. 61. Upon the Head of the *Thief* (great as well as ſmall, as the *Pyrate* told *Alexander*) under which is compriſed all other Sinners againſt the ſecond Table; and upon the Head of the *Swearer* (comprehending all againſt the firſt) God hath Sworn that Swearers ſhall not enter into his Reſt. We live in the Dreggs (the laſt and worſt) of Times, wherein Blaſphemous Oaths, are belched out of Black Helliſh Mouths, both ordinary and openly, yea ſome Oaths are become Rhetorical Inrerjections of Speech to the Vulgar ſort, and other ſome meer Phraſes of Gallantry to the Damme-Gallants: but *mark the end*. The direful *Curſe* comes flying with a Divine Commiſſion breaks into the Houſes of thoſe *Thieves* and *Swearers*) which they call their *Caſtles*, wherein they think themſelves out of the reach of Gods Rod) there it *remains* as a troubleſome Inmate in deſpight of them, they cannot rid or remove this curſingRoll, untill it hath not only *ſauced their Meat* and *ſpiced their Drink*, with the *Wrath of God*, as *Job* 20. 23. but until alſo the Fire thereof hath *kindled the Brimſtone that lay ſcattered upon their Habitations*, Job 18. 14. 15. This puts their All into a light Flame, conſuming both *Timber* and *Stones*, their perſons and their Eſtates, which they have raked together by Rapine, Sacriledg, Perjury, and other wicked ways: Such *Balls* of

of *Fire* (Reſembling this Flying Roll, *&c.*) have been ſeen faling out of Heaven (Gods Temple) upon *Woods*, *Ground*, yea *Houſes* here in *England*, The bigneſs of which *Fire Balls*, have ſeemed to Spectators as large as the greateſt Chaldrons, theſe muſt be predictive *Signs* to us, as *Jeremys* Boyling-Pot was to the *Jews*, Jer. 1. 13. and as *Ezekiels* was, Ezek. 24. 3. 4. 13. Repreſenting *Jeruſalem* which then had a *mighty Scum in her*, but the Fire of Gods Wrath ſet the Pot on boyling (by the *Chaldeans*) until it had boyled out all the *Bones* and the *Fleſh* (the *Stouteſt and Richeſt*) at which they had Scoffed. Ezek. 11. 3. 7. But when they go *to the Pot*, and boyl luſtily there, their Scoffs are forced back down their own Throats, and their Hearts might then beſpeak them, as the Heart of the Tyrant *Apollodorus* (who dreamed he was taken and flead by the *Scythians*, and boyled in a great Chaldron) did, cry out of the Kettle or Chaldron to him ἐγὼ σοὶ πᾶσῶν Αἴτια 'tis I that am the Cauſe of all this thy Miſery. No leſs a *Sign* was *Ezekiels Iron Pan*, to the Hard-Hearted *Jews*. Ezek. 4. 3. both which Hieroglyphicks and Emblems did not only ſignify, their City ſhould be hardly Beſieged, but alſo that God would ſo *ſeeth them in a Pot*, and ſo *fry them in a Pan*, as that they *ſhould pine away in their Iniquitys*. Levit. 26. 39. The good Lord *Divert* this ſore Judgment from *London*, and *Direct* it to *Rome* or myſtical *Babylon*, for ſhe is *worthy*. Revel. 16 6.

The *fifth wonderful Signs* in the Heavens, is, the *Several Suns* that have been ſeen in the Firmament, at ſome due diſtance one from another, as hath been Teſtifyed to me: but I ſhall not Inſiſt upon this, (as I have upon the former) not only becauſe my Book begins to ſwell beyond my Expectation, but alſo becauſe I have reſolved to enlarge upon nothing, no nor inſert here any thing upon ſlender Evidence, without evident and ſufficient Teſtimony: It ſhall therefore ſuffice to ſay but little to this, ſave only, that ſuch an Apparition need the leſs to be doubted of, ſeeing natural Phyloſophy mentioneth it, as one of Natures Products, though not ordinarily, calling them *parelia*

on

or Mock-Suns: yet that Divine Philoſopher *Zanchy*, doth not only (in concurrence with Heathen Philoſopers) ſuppoſe ſuch Apparitions to prognoſticate abundance of wet weather, but alſo (as he ſaith further) various Judgments, as Famine, Sword, *&c. Zanch. de Oper. Dei. Pag.* 348. Yea our own Engliſh Chronicles tell us, that ſuch an Apparition was ſeen in the Heavens in the beginning of Queen *Maries* Reign as there had been the like before, to preſage the Death, of that inſolently proud Prelate, *Thomas Becket* Arch-Biſhop of *Canterbury*.

In a word, both time and room (and it may be Credit too) would fail me, ſhould I inſert the other Apparitions in the Air (we hear off if not ſee) as the Dreadful Thunders and Lightnings, the Impetuous Wind and Whirlwinds, and many ſtrange Meteors which I deſignedly omit, until I get better prooff, (which I truly deſire from all good Hands) well knowing my Brethren that went before me, in this Work 20 years ago, ſome do blame for *credulity*: *Alterius perditio mea ſit cautio.* The Cenſure paſſed upon my Predeceſſors (in the like work) for being over *Credulous*, hath been cogent to make me a little the more *Cautelous*: Therefore I paſs on to the ſecond *Scene* or Theatre, whereon God ſhews his *Wonderful Signs* or *Prodigies*, to wit, *on the Earth* (as well as the firſt in the Heavens or Air) And firſt of the Prodigious *Hail-ſtones*, which God caſt out of the *Air*, down to the *Earth*, which cannot be called Apparitions in the Air (and ſo belong to the firſt Scene) ſeeing their prodigious bulkineſs could not be diſtinctly diſcerned, until they appeared (faln, taken up, and meaſured) upon *Earth*. This ſame *Prodigy* or *Wonderful Sign*, happened upon the 18*th.* of *May*, 1680. which became ſo miſchievous to all the Sky-Lights, all over *London*, *&c.* and knockt down many Rooks, by their vaſt weight, and bigneſs, ſome of them (being meaſured) were found ſeven Inches about, *&c.* This Sign alſo may be exemplified both out of *Sacred* and *Civil* Hiſtory. 1*ſt.* *Sacred* and 1*ſt.* The Plague of *Hail ſtones* upon *Ægypt*, Exod. 9.18. to 27. Such as *that Land never ſaw or felt before*, for this ſeventh *Plague* was:

Hail Stones 1680

1ſt. More

1st. More *General* than any, being over the whole Land at once. 2ly. None ever was so *Temper'd with Fire which ran along the Ground.* v. 23. Though Fire and Hail be of two contrary Tempers, yet in this they made a Peace betwixt themselves, that they might obey the Will of their Creatour. This was a strange mixture, and a *Miracle* within a *Miracle*, saith *Rab. Solomon*: such Hail-stones and Coals of Fire mingled together are mentioned: *Ps.* 18. 13. 14. 15. and *Isa.* 30. 30. 31. as here and *Ps.* 78. 47. 48. and *Ps.* 105. 32. 33. 3ly. None ever so punctually *Predictied* and as punctually *Performed*, according to the Prediction. *v.* 18. 23. 24. 25. 4ly. None ever so *Destructive* to *Man*, *Beast* and *Trees*, v. 25. Ps. 66. 46. 47. 48. and 105. 33. 5ly. None ever so *Distinguishing* though it was over all the Land of *Ægypt*; yet the Land of *Goshen* (a part of it) was *exempted.* v. 26. Such an Exemption (was that Torrent of Fire which ran down from *Mount Ætna*) vouchsafed to those Religious Children, which ventured to Rescue their Aged Parents, from those fearful Flames, made *Aristotle* say, [ἔνθα τὸ τῶν εὐσεβῶν ὑξόχως ἐτίμησε τὸ Δαιμόνιον] It extorted from him an acknowledgement of Gods good Providence for the Godly here on Earth, when he saw the Flames of Fire, dividing themselves and making a Lane for those Godly Rescuers of their Helpless Parents. The second sacred Instance of Prodigious *Hail-Stones.* Josh. 10. 11. Observed the like exemption or distinction (as that in *Exod.* 9. 26.) 'tis said [the Lord cast down great Stones from Heaven] explained there [*beebeni Habarod, Hagedeloth*] such huge Hail-stones as brained the *Canaanites*, but hurt not the *Israelites* that were not only at their Heels, but also mingled amongst them as they flew them in their Flight and dreadful Thunder and Lightning came along with those *Hail-stones* also, as not only *Josephus* saith, but *Habaccuck* likewise *Habbac* 3. 11. Where God shot off his shining *Arrows*, and darted from him his *Glittering Spears*, yea he level'd them (whether Huge *Hail stones*, or Hot *Thunderbolts*) with so even an Hand to their several marks, that he *hit the one and missed the other*, even when they

were intermingled together: this was *Digitus Dei*. 2ly. *Civil Hiſtory* mentions ſtrange *Hail-ſtones*, both *Ethnicks*, as *Livy* Decad. 1. Lib. 1. and Decad. 3. Lib. 10. *Claudian*, &c. And *Eccleſiaſtick*, as *Euſebius* Lib. 5. *Tertullian* Cap. 5. Apolog. And *Dio* in the Life of *Marcus Antonius* (the Philoſopher ſo called) who fought againſt the *Quades*, and by the prayers of the *Thundring Legion* (as in *Aurelius* the Emperors time they were called) of Chriſtians, *Ingens Grando compluraque fulmina in Hoſtes Cecidernnt*, &c. Such huge Hail-ſtones, and hot Thunderbolts falleth upon the Enemy doth that Heathen Hiſtorian ſay, as if he had been an Eccleſiaſtick Writer) and Fire and Water did fall down from Heaven, the *Chriſtians* and their Party drank of the water and were Refreſhed, but the *Quades* (their Enemies) were Burnt by the *Fire* and Periſhed, while it fell not at all upon the other, or if it did, it was preſently quenched. Neither did the *Waters* Relieve the *Quades*, but Inflame them, as if it had been Oyl, ſo that they called for Water to cool them, when the water fell upon them, yea and wounded their own Bodies, to quench their burnings with their own Blood: many more ſuch ſtrange Stories have we in the *Magdeburg Centuriſts* and in *Oſianders Epitome* (too long to Relate) I add only that out of *Perrius* (the Jeſuite) who tells us of a moſt grievous *Hail* ſhower in *France* in the Reign of *Lewis* Son to *Charles* the Great, which was ſo prodigious in the weight and bulk of the Stones, that it ſlew both *Man* and *Beaſt*, and at that time a peice of *Ice* of 12 foot long, fell with the Hail out of the Air, *&c.* If there be ſuch Wonders in a Hail-ſhower, 'tis the leſs Wonder that God propoſeth this great Wonder to *Job*, asking him, [*Haſt thou ſeen the Treaſures of the Hail, which I have Reſerved againſt the time of Trouble, as the Day of Battel and War.*] Job 38. 22. 23. Shewing that the Inſpection and Adminiſtration of all theſe marvelous Meteors, do only belong to the *Great God*, he hath vaſt *Treaſures* of them, many Arrows laid up in his Quiver (which can never be emptied, as the *Poet* ſaith of *Joves*) againſt the appointed time for Puniſhing his Adverſaries, then he brings forth his

his *upper* and *lower* Troops (as the *Rabbins* Phraiſe it) ready preſt for his Service, and this he will do againſt *Babylon*, againſt which God hath a moſt Dreadful Shower of *Hail-ſtones*, Revel. 16. 17. 18. 21. where the ſeventh Plague upon *Ægypt* is compared to the ſeventh Plague upon *Babylon*, yet this latter far worſe, as more weighty than the former, every Hail-ſtone weighed a *Talent*, far bigger than thoſe that Brain'd the *Canaanitiſh Kings*. *Joſh.* 10. See my *Church-Hiſtory* pag. 507. When our *Joſhua* or bleſſed *Jeſus* ſhall come forth Conquering and to Conquer the World (as that Typical *Joſhua* did *Canaan*) he hath a worſe Shower of Hail-ſtones wherewith to knock down not only all the *Romiſh* Rooks (that would Rook us of our Reformed Religion) but alſo to Brain all the Grandees of the Earth, that lend their Power to uphold the tottering Whore of Babylon; thoſe prodigious *Hail-ſtones* ſhall drop down out of *Heaven* and deſcend upon the *Earth*. Revel. 20. 9 as if both conſpired to deſtroy Chriſts Enemies, as they had done *Davids* before. Pſ. 18. 13. 14. 15. and the *Churches* Iſa. 30. 30. 31. *Such as never were ſeen upon Earth*. Revel. 16. 18.

The ſecond *Wonderful Sign* upon *Earth*, is that ſtrange *Apparition* to the *Maid* at *Hatfield*.

Elizabeth Freemans *Relation, taken before Sir* Joſeph Jordan *Kt. and* Richard Lee *D. D. Chaplain in Ordinary to his Majeſty, and Rector of* Hatfield, *on* Jan. 31. 80.

I. SHE ſaith, That *Jan.* 24. Sitting by the Fire ſide about 5 in the Evening (which was its conſtant time of appearing) ſhe heard a voice behind her, mildly ſaying, Sweet-heart! She turning back, ſaw the appearance of a Woman (as ſhe thought, all in white, with a white Vail, ſo that ſhe ſaw no Face, but a very white Hand was laid on the back of her Chair) which ſaid to Her; The 15*th*. of *May* is appointed for the Royal Blood to be Poyſoned, and further ſaid, be not afraid, for I am ſent to tell thee. II. That on *Jan.* 25, coming home, it appeared in White and Vail'd, as before, ſaying, Do you remem-

ber what I ſaid? ſhe Anſwered, yes. She farther ſaid, *In the Name of the Father Son and Holy Ghoſt, what art thou?* It immediately appeared in a very glorious ſhape, with a very Beautiful Face, and with a Crown on its Head: and harſhly ſaid, Tell K. *Charles* from me, not to remove his Parliament, and ſtand to his Council, and charging her to obey its Command, to which ſhe anſwered, yes, *&c.* III. On *Jan.* 26. It came again, ſhe being at home, and her Mother perceiving her troubled, ſaid Daughter ſeeſt thou any thing? ſhe not being able to ſpeak, nodded her Head and waving her Hand: the Mother ſaid, ſhall I go out? ſhe being enabled to ſpeak, and the Apparition nodding to her, ſhe ſaid, yes. The Mother going out, the Apparition bid her do her Meſſage: ſhe anſwered, I will, ſo ſoon as God ſhall enable me, it ſaid be not afraid, and ſo Vaniſhed. IV. It appeared *Jan.* 27. at a Neighbours Houſe, but *ſpake not.* V. It appeared again at home, as formerly, *Jan.* 28. her Mother and two Neighbours being preſent, ſeeing her begin to be troubled, they all kneeled down to Prayer, it commanded her to do her Meſſage, ſaying, the Lord will go with you, but the perſons by did neither hear nor ſee it. VI. *Jan.* 29. It appeared as ſhe was praying, but *ſaid nothing.* VII. Again the 30*th.* it appeared, but *ſaid nothing.* VIII. *Jan.* 31. It appeared to her again at her Brother-in-Law's Houſe, being in a very glorious ſhape, as on the *Tueſday* before, and ſaid, God hath ſent me to bid you do as he hath commanded you, &c. IX. It appeared on *Feb.* 1. again, in white, but *ſaid nothing.* X. *Feb.* 2. The day ſhe came to *London*, it appeared again, and commanded her to bid K. *Charles* keep to his Nobles, and them he takes to be his Enemies, and keep the Parliament in the City. XI. *Feb.* 3. She being at *Whitehal*, could not be admitted to ſpeak to the King: as ſhe was coming back, ſaw the Apparition in white, but it *ſaid nothing.* XII. On the ſame day it appeared again, and ſaid, You have done your endeavour to the utmoſt that God hath commanded you, you ſhall be troubled no more.

Feb. 9th. This Maid, accompanied with Sir *Joſeph Jordan*, Dr. *Lee*

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Lee, Mr. *Wilkinſon*, her Mother and others, attended the King and Council, where his Majeſty asked her many Queſtions, and heard her Relation patiently, after which bidding her Go home and ſerve God, and ſhe ſhould ſee no more ſuch Viſions; or to that effect, and ſo ſhe was diſmiſſed. Yet about the middle of *April* 81. She Relates, that the Viſion hath appeared again to her, and hath commanded her once more to preſent her ſelf to his Majeſty.

The firſt grand Enquiry, is whether this *Apparition* were a *good* or an *Evil Angel*. Anſwer, 1. In general. A *Viſible Apparition* of *Inviſible Spirits*, is preternatural, and therefore a Prodigy, whether the Spirit that appears be good or bad: 2ly. Learned men give this Character of Diſtinction betwixt the Apparition of a *good* and of an *evil* Angel. That the *good* always appear in the ſhape of *Beautiful Perſons* or *Clean Creatures*; as, of a Lamb to *Clement*, of an *Hart* to *Euſtace*, and of a *Dove* to *Gummarus*, *&c.* But the *Evil* Angels Appear as *Deformed men*, or as *Filthy Beaſts*. Thus the Devil appeared to an Aſſembly of Witches in the Shape of a *Stinking Goat*, and of a filthy Hog, in theſe Churches of *Agatha*, prophaned by Arrians. Thus Satan (ſoon after his Fall) took the likeneſs of a *Serpent*, and is call'd ſo, yea a *Dragon*, and thus he is ſaid to appear in the ugly ſhape of all loathſome Creatures to *Hillary*, *Anthony*, &c. As *Athanaſius* and *Hierome* in their ſuppoſititious Relations have Reported. yea, ſome do further ſay, *Hoc eſt admodum mirabile nunquam Viſos eſſe Damones utroque pede Humano ullibi apparuiſſe, &c.* Saith *Fornerus* De Angelis Serm. 9. 'Tis a very Wonderful thing ſaith he, that Devils never are ſeen appearing any where in mans ſhape, with both Feet alike, but either with one Foot cloven, or with a whole club Foot. All this ſeems not an infalibly diſtinguiſhing Character: for, 'tis true, the great God can put ſuch diſcriminating Brands upon ſuch deceitful Apparitions, of Evil Spirits, and poſſibly doth often mark them ſo: yet this will not hold Univerſally true, for that *Devil* who can (as the Scripture of truth

Truth ſaith) *turn himſelf into an Angel of Light.* 2. Cor. 11. 14. may alſo Tranform himſelf into the ſhape of ſome *comely Man*, or *lovely Beaſt*: 3. That which the Apoſtle *there* affirmeth, was *then* taken for granted among the Learned (ſuch as *Pauls* oppoſers deemed themſelves) and this was acknowledged by *Porphyry*, *Jamblichus*, &c. That the Devil (the Prince of Darkneſs) could Transform himſelf into an *Angel of Light*, either by aſſuming to himſelf a lightſome, comely and glorious Body, as if he were an *Angel of Heaven*, or by ſuggeſting ſomething that ſeemeth to favour of Piety and Zeal for God, as if it came from ſome bleſſed Angel, whereas his ſuggeſtions (as he ſuggeſteth them) do indeed tend to *Gods Dishonour* and the *Souls Ruine*. 4. The Character that even *Porphyry* giveth *Satan* (calling him παντόμορφον καὶ πολύτροπον) one of many Forms and Faſhions, doth Evidence, that it was the Opinion of the Ancients, how he doth not always appear in one and the ſame Form, but hath as many ſeveral ſhapes as *Proteus* had among the *Poets*: This is made more manifeſt in the Hiſtory of the *Acts of the Apoſtles*, as, firſt at *Lyſtra* he appeared as a *Comedian*, as if a Scene of *Plautus* were to be Acted upon the Stage, *Act.* 14. 11. 12. &c. Secondly, at *Antioch* he appeared like a *Jeſuite* with *Traditions* in his Mouth. *v.* 26. and *Act.* 15. 1. Thirdly at *Athens*, he ſallyes out like a *Philoſopher*, Act. 17. 18. Fourthly, at *Epheſus* he takes the likeneſs of a Maſter-*Artificer*. Act. 19. 24. And fifthly, ot *Corinth*, he tranforms himſelf into an *Angel of Light*. 2. Cor. 11. 14. with *Act.* 18. 6. *&c.* In all thoſe places the Devil Acted the parts of all the aforeſaid, though he did not viſibly aſſume their ſhapes. 5*ly*, As to the latter Times touching viſible Apparitions; *Severus Sulpitius* in the Life of *Martinus*, chap. 25. gives this Account, that Satan appeared in the form of a good Angel, among other Apparitions to *Anatholius* a young Monk, *&c.* He telleth how the Devil appeared to St. *Martin* (ſo called) as he was praying in his Monaſtick Cell, the apparition ſeemed very glorious, ſparkling with a dazeling light, having upon it Royal Robes, upon its Head a Gol-

Golden Crown beſpangled with Jewels, upon its Feet gilded Shoes, and with a benign Aſpect out of a comely mouth ſpake as followeth [*Oh Holy* Martin, *acknowledg me whom thou beholdeth, I am Chriſt coming down to the Earth, and I would firſt manifeſt my ſelf to thee*, &c.] and the Apparition oft Repeating thoſe Words, the man (*Martin*) Anſwered, that *Chriſt* had no where foretold, he would come again in *ſo glittering and glorious a poſture* (upon Earth) *before the laſt day*. I will not believe that it is *Chriſt* (who is come now to me) unleſs he *appear* in the ſame *Form and Habit* wherein he *ſuffered*, and having his five *Wounds* wherewith he was *ſtigmatized upon the Croſs*; upon this Anſwer the Devil vaniſhed out of ſight, leaving an horrible ſtink behind him, as ſaith the Author. *See him* of ſundry other Stories of the like Deluſions: and *Johan. Wierus de præſtigiis Demonum* Lib. 11. Cap. 16. 6. There is another Character whereby the Diſcourſe of an *Evil Angel* to us may be diſcerned from that of a *good one*, which *Peter Thyreus* Lib. 4. of Apparitions, Chap. 16. Numb. 17. mentioneth, ſaying [The Diſcourſe of a *good Angel* doth at the beginning affright a perſon, but afterwards leaves that mind *quieted* and *comforted*, but on the contrary, when an Evil Angel appeareth and diſcourſeth them, 'tis pleaſing and inſinuating at the firſt, but it ever leaves the mind diſturbed and in *little eaſe* at the end. The ſame Sign doth *Pineda* give, in his Notes upon *Job*, 4. *v.* 16. This alſo is no Infalible Note, but a falacious Sign alſo, for the Apparition of a good Angel 1*ſt*. To *Sampſons Mother* was no way affrightful to her, but rather comfortable, encouraging her to run to her Husband, to acquaint him with the glad Tidings, *Judg.* 13. 3. 6. Neither was her Husband terrified with this Apparition, ſpeaking boldly to it [*art thou he which ſpake to the Woman*] v. 11. Though after his departure, a Trembling Seiz'd upon *Him*, through want of Faith *v.* 22. not upon *her*, whoſe Faith was ſtrong *v.* 23. and 2*ly*. The Apparition of an *Evil Angel* (or *Devil*) to *Saul* (as the *good Angel* was *Chriſt* to *Sampſons* Parents, *Jud* 13. 22. 30. cal'd *Elohim* and Jehovah) did drive the King into a Swoon. 1. *Sam.* 28.

28, 20 preaching to him his Funeral Sermon, yet at the *close* he had ſome ſmall *comfort* from the Witches fatted Calf, not ſo much to refreſh him, as to get him ſafe out of her Houſe, and leaſt his qualm of fear ſhould drive him quite off from the Devil. Both theſe two Inſtances are point-blank contradictory to *Thireus* and *Pinedas* diſtinguiſhing Character. 7*ly*. Neither is that Sign (which ſome ſay is diſtinguiſhing) any better than the former, to wit, *It muſt be a good Angel that ſuggeſt good things*, whereas the Devil can give *good Counſel*, and put upon good Duties, but always for evil Ends, as *Bodinus* obſerveth in *Lib.* 23. *de Dæmonomania cap.* 6 and *Samuel* (himſelf) could not have ſpoken more gravely and ſeverely than Satan did. 1. *Sam.* 28. 16. I have read a Story of a good man, who was very weak, and after his Solemn calling upon God, on his Knees by his Bed-ſide, he betakes himſelf to his Bed for Reſt, but being about to ſleep, an *Apparition* ſpeaks to him, ſaying, riſe up to Prayer; The poor Tempted Soul bravely anſwered the Tempter, I'le pray at *Gods* bidding not at the *Divels*, &c. And 'tis a known caſe Satan ſuggeſts to his Vaſſals (Witches and Wizzards) to frequent places of Gods Worſhip but all in Hypocriſy) leaſt they ſhould ſeem to be ſo bad as they are indeed: yea ſometimes to receive the Euchariſt, but to reſerve it for ſome of their Magick and Diabolical Charms. So that 'tis beſt judging of ſuch Suggeſtions from the *end* propoſed, The Devils evil *end* in prompting the Sick man to the *Good Action* of Prayer was to diſcompoſe him from ſleep and to deſtroy him thereby. 8. But much leſs may an Evil ſpirit be diſtinguiſhed from a good one by the *place* where the *Apparition* is appearing; for the Devil ſometimes can thruſt himſelf in among the Sons of God or *Elect Angels*, Job 1. 6. and when Satan thus maketh himſelf one among the Holy Angels, 'tis by Divine permiſſion, and not without the over-ruling power of God: The good Angels came into Gods preſence for *good* to *Job*, but this *evil* one for *evel to him*, to wit, for a Commiſſion to hurt him, yet even this God over ruled for *good*: Jam. 5. 11. though the *beginning*

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ing was the *Devils*, yet the *End* was the *Lords*, So *Zech.* 3. 1 2. yea and long before that, that *Evil Angel* was got into *Paradice* the best *place* that was then in the World; yea, and long after that he could not only accompany, but even carry Christ himself to the *Holy Temple*, when he placed him upon a Pinacle of it, thus it appeareth from Scripture-Record, that *evil* Spirits may appear, even in *good places*, as well as bad ones: to this *Drexelius* Vision gives a farther confirmation, saying, *He saw ten Devils at a Sermon*, and *but one at a Market*; the Reason whereof he giveth, is, that *at a Sermon*, men stand in Awe of Gods *presence there*, Act. 10. 33. and therefore ten Devils Satan thinks few enough to tempt them, that they may *not serve the Lord without Distraction*. 1. Cor. 7. 35. But at a *Market* the Tempter needs not so many tempting Tools, for *there* one man will (fast enough) Tempt another, The *Buyer* the *Seller*, and the *Seller* the *Lyer*. The second *great Enquiry* is, Whether God useth the *Ministry of good Angels* to his Servants now under the Gospel? Answer 1*st*. without all controversy he doth, yet in an insensible and in an invisible manner, that God might draw up our Hearts Heaven-ward, and have our *Conversation* in *Heaven*, while our Commoration is on Earth. *Phil.* 3. 20. *Devils* are not more ready to *tempt* and *devour* us, than the *Angels* are to *succour* and *deliver* us: As Evil *Angels* do suggest Evil *Motions*, so do good Angels good ones, and as our *good endeavours* are oft *hindred* by the Evil Spirit: 1. *Thes.* 2. 18. So are our evil undertakings oft by the good Angels, otherwise our Protection were not equal to our Danger. The Devil moved *Balaam* to go and curse *Israel*, a good Angel resists him, and speaks in the mouth of his Ass to convince him, *&c.* Here Bishop *Hall* noteth well, in his contemplation on that Scripture, If an Heavenly spirit stands in the way of a Sorcerer Sins, how much more are all those Celestial powers ready to stop the miscarriages of Gods dearest Children: how oft (yet more) had we fallen, had not these Blessed Guardians upheld us in their Arms. Ps. 91. 11. whether by removing the occasions and opportunities of Evil, or by injecting

contrary inſtincts and motions to Good. As *Michael* oppoſed *Satan* about the *Body of Moſes*, ſo do the good Angels about the Bodies and Souls of the Saints *while they live* and carry their Souls immediately into *Abrahams* Boſom *when they Dye*: therefore ſhould we bleſs God for Angels Miniſtry, as a part of Chriſts Purchaſe. *Heb.* 1. 6. 7. 14. who have their *Commiſſion* from him (to keep the Saints in their way) as well as their *Confirmation* by him in their own Everlaſting go dneſs: hence he is their *Head*, Col. 2. 10. and that *Jacobs Ladder* on which they Aſcend with Mens Deſires, and *Deſcend* with Gods Anſwer. *Gen.* 28. 12. much more I might add, but I avoid prolixity.

The *Second* Anſwer. It muſt be granted that in the times of the Old and New Teſtament, God did uſe the Viſible Miniſtry of good Angels, as in the Old to *Abraham*, Gen. 18. 17. to *Lot*, Gen. 19. 15. to *Gideon*, Judg 6. 12. 14. and to *Manoah*, Judg. 13. 3. *&c.* and in the New Teſtament, to *Joſeph*, Matt. 1. 20. to *Zachary*, Luke 1. 13. and to the Bleſſed Virgin, *Luke* 1. 26. &c. Then did God ſpeak to his Servants at *Sundry times and in diverſe manners*, that is, in *Dreams and Viſions by his Angels*, but now he hath *ſpoke to us by his Son*, Heb. 1. 1. 2. and therefore all *Viſible Apparitions* are ceaſed but not their *Inviſible Operations*: They ſtill Act for Gods Church and Children, though inviſibly, therefore their Hands are repreſented to be under their Wings, *Ezek.* 1. 8. becauſe their Actions are for the moſt part inſenſible and inviſible: For God now Governs his Church in a ſpiritual manner, without the viſible Apparitions of Angels, though they be preſent with the Church in an inviſible way: *Eccleſ* 5. 6. and 1. *Cor.* 11. 10. 'Tis true, the *Retired Saints* of the primitive Times (as well as the Holy *Martyrs*) ſince the New Teſtament Times, had ſometimes good Angels appeared to them, for their conſolations in their *forced ſolitudes* and *ſufferings* as the beſt Eccleſiaſtick Hiſtorys Record, concerning the *Holy Virgin*, *Theophyla*, *Agnes*, *Lucia*, *Cæcilia*, and others, to protect them in their Chaſtity, whilſt driven into De-

Deſarts by Perſecution; as alſo concerning *Theodorus* (who had an Angel wiping off his Sweat, with a ſoft Handkerchief, while he was under hard Torments by his Tormentors) and many others: but the Elder the Church grew, the more rare became thoſe Apparitions, as of other miraculous Signs, not becauſe Gods *Arm was ſhortned*, &c. but becauſe his Church was (through his gracious Providence) now ſetled in an ordinary way: Thus it was with the Infant Church in the Wilderneſs, there ſhe had the *Food of Angels* rain'd down daily upon her, but when come into *Canaan* that Ceaſed, and then Iſrael muſt purvey for themſelves: ſo now we muſt not expect either the *Food* or the *Apparition* of *Angels*.

The *Third* Anſwer, *Gonlartius* in his Collections of the memorable Hiſtories of later (than thoſe primitive) Times, makes his Reports of ſeveral ſuch Apparitions, yea *Melanction* in his Coment upon *Daniel*, tells us of his own knowledge, how holy *Grynæus* was delivered from a bloody Popiſh Prieſts intention to Murder him (for reproving him of falſe Doctrine) by an *Angels* appearing to *Melanction* (like a grave goodly old man) and warning him to bid *Grynæus* haſten out of *Spyres* quickly, who no ſooner had got a Boat upon the *Rhine*, but he was immediately and eagerly ſought for at his Lodging, by his very name, which (it ſeems) the good man had told the Prieſt, upon his diſſemblingly deſiring ſome farther Conference with him.

Anſwer the *Fourth*, The beſt Caſuiſts (I can conſult with) do ſay, that it is neither pious nor profitable now for men to affect either the *Apparition* or *Conference* with *Holy Angels*: indeed the carnal Jews did of Old, attribute much to this, *John* 12. 29. thinking that Bath-kol, or Daughter of a voice from Heaven, was the Voice of ſome Angel, not only becauſe the *Decalogue* (which God himſelf is ſaid to ſpeak) was aſcribed by them to be ſpoke by *Angels*, Act. 7. 38. and Hebr. 2. 2. but alſo becauſe they did not think God would ſpeak to *Chriſt* in his own perſon, being they looked upon *Moſes*, as greater than *Chriſt*, and *Euſebius* Hiſt. Lib. 5. Cap. 15. Tells us, how the

Montaniſts (as well as *Jews*) were great pretenders to *Angels-Apparition*, from whom they ventured to foretel ſundry things which came not to paſs, ſo event proved them Lyars, *&c*, Yea *Mahomet* (that Grand Cheat) pretended he received his Hodg-Podg *Acharon* from *Gabriel* the Angel, and the Romaniſts boaſt (even out-vying *Mahomet*) of a mighty power over Angels, Inſomuch that they pretend to ſhew a Plume of Feathers, that was pluckt out of *Gabriels* (that Arch-Angels) Wings: poſſibly it might be got when Angels (as common Fowls) do Mowt and caſt their Feathers: yea Popery (at this day) aſcribeth much to the Apparition of Spirits, from whom they underſtand the ſtate of their Friends in *Purgatory*: Thus are they (for rejecting the Truth) judicially given up of God to believe Lyes, as Experience (the School Miſtriſs of Fools) do ſuffieiently Teach, 2. *Theſſ.* 2. 12. This is a part of the *Romiſh Apoſtacy*, to *give heed to ſeducing Spirits*, and to *Doctrine of Divels*. 1. Tim. 4. 1.

Anſwer the *Fifth*, To receive any new Doctrine from an *Angel* is now abominable, *Gal.* 1. 8. For Angels have no Divine Inſtitution to be Teachers of Men in the Church, they have no Sacred *Miſſion* or *Function* thereto, *Rom.* 10. 15. 1. *Cor.* 12. 28. *Eph.* 4. 11. God hath Inſtituted the *Miniſtry* of *Man* (not of *Angels*) to Build up his Church, this Honour God gives to Man, and the Word Preached by Man is called *the Word of God*. 1. Theſſ. 2. 13. and they that Hear Man (according to the Goſpel) are ſaid to *hear God*. Luke 10. 16. yea 'tis ſo far the *power of God*, as to pull down the power of the Divel, therefore *let none be beguiled into a voluntary Worſhip of Angels*, Col. 2. 18.

Anſwer the *Sixth*. The very light of Nature among the Heathens, did lead them to ſpeak of both *Lares*, or good Angels, the Guardians of *Good Men*, and of *Lemures*, or evil Angels, the *purſuers* and *vexers of Evil Men*, thus a Devil entred into *Judas* and an Evil Spirit oft Vexed *Saul*. 1. Sam. 16. 14. *&c*. Yea, 'tis not ſcarce yet out of the Memory of ſome men, how frequent were the *Apparitions* of Evil Spirits, *Phayrie*, *Hobgoblins*, and many frightful Spectrums, wherewith many places were frequently

quently Haunted, and many persons horribly distracted in Times of *Popery* and gross Superstition; and the rareness of such scaring Visions, in these latter times of Reformation, is sufficient to discover the difference (as Bishop *Hall* excellently saith) betwixt the state of Ignorant (Popish) Superstition, and the clear Light of the Gospel. Bishop *Hall* of Evil Angels, *par.* 993. And *Camerarius* (with others) tell us, how usual those Strange *Apparitions* were in times of Darkness, although *now* (blessed be God) the Relation thereof is terrible to us. *Camerarius* his History *Obser. Lib.* 4. *Cap.* 15. *pag.* 288. *Theatre of Gods Judgments* pag. 531. to 437. Mr. *Baxter's* Rest, *Edi.* 2. *par.* 271. *Lavater de Spectris per totum*, &c. 'Twas frequent then before the Reformation in *Europe* (where the Gospel hath not come to Dethrone the Devil) The Ignorant Indians *see* and *hear* strange Spectrums and Spirits in bodily shape, Night and Day, whereas in New *England* (by the Light of the Gospel) is much delivered from that Prince of Darkness: *Sozomen* writes of one *Apelles* (a famous *Ægyptian* Smith) who was tempted to uncleanness, by a Divel in the shape of a Woman, in which shape (saith *Trimethius*) never any good *Angel* Appeared; hereby we may make some guess at Dr. *Dees Galiah* the *Maid*, one of his Spirits, which after appeared as a *Man*. Dr. *Dee*, pag. 12. 16. and at his Friend E. *Kelly*, who could not abide his own Wife, but abhorr'd her. *par.* 30. and at his *Uriel*, (another of his Spirits) that oft swore [marry] *pag.* 411. yea and himself who condemns *Calvin*, *Luther*, &c. and denys the Pope to be *Antichrist*, &c. Joh. *Bromiar. Sum prædict. v. superbia.* Tells a famous Story of an *Angel*, and an *Hermite* walking together, there laid in their way some stinking Carrion, at this the Hermite stops his Nose, turns away his Head and hasts out of that offensive Smell, but the Angel held on his way, without any shew of dislike: straightway they met with a very proud, pragmatical man, gayly adorned, deeply perfumed, looking loftily, and strutting along in a most stately posture, the *Hermite* gave this man great reverence and admiration, but the *Angel*

stop's

stop't his Noſtrills, turn'd away his Head, &c. Rendring this Reaſon, that the ſtench of Pride was more loathſome to *God* and his *Angels*, than that ſtinking Carcaſe could be to him: Here was a better Character of the Apparition of a good *Angel* than of thoſe *Spirits*, that Dr. *Dee* mentioneth: I might add much more, &c.

Anſwer the *Seventh*: Suppoſe an *Apparition* of *Evil Spirits*, Caſuiſts conclude it unſafe to *confer* with them: our Grandmother *Eve* got a fall by holding Chat with the Divel in Paradice. That Fort or Caſtle which yields to a *Parley*, is accounted half loſt, they are too wily for us, having much advantage over us, ſtanding upon higher ground to us, *&c.* Biſhop *Hall*'s Caſes of *Conſcience*, pag. 161. &c. Saying he admired at the Jeſuite *Cottons* confidence, who provided many Queſtions to propound to a *Demoniack*, ſome whereof were matters of State, concerning the then French King, and the King of *England*, pag. 165. and *Cotton* being queſtioned for this, anſwered he had Licence from *Rome* for his ſo doing, *ibid.* and much more of *Romes* traſh. As to this *Apparition* in *particular*, though at firſt ſight, it ſeemed to me dreſſed up like the Divels Oracle at *Delphos*, in ambiguous Expreſſions, yet upon ſecond thoughts (which ſhould always be the beſt, as being moſt deliberate) I ſhall not take upon me to Determine, either its *goodneſs* or *badneſs*, as to *kind* or *thing*, but ſhall refer my Reader to a ſerious comparing it with the Circumſtances of the aforegoing general Anſwers, ſubjoyning only, that it is Gods declared Will, we ſhould *Live by Faith*, and not *Walk by Sence* or ſight of ſuch *Apparitions*, wherein there may be much *Deceptio Viſus*. Hiſtory (indeed) tell us, that in ſome extraordinary caſe, God hath given out ſome *Apparitions* for the diſcovery of ſome ſecret heinous Murder, *&c.* and this he may do by Devils, who are reputed ready to make ſuch Diſcoveries, that their Prey may come ſooner into their Hands, by the ſtroke of Juſtice. As to the Predictions of future Events, which *Apparitions* do pronounce; ſome few things (for Brevity ſake) only, ſhall be ſaid here. As firſt, 'tis God and God alone (who is Omniſcient) that himſelf can foretel *future*

ture Events, Iſa 41. 22. 23. The Prophet convinceth the Heathen of the Vanity of their Gods (or Idols) ſaying, That all certain Predictions of future Providences (which yet have no aſſured natural *Cauſe* or ſignificant *Sign*) belongeth only to the true God. Thus the Prophet Argues, *ch.* 44. 7. and 45. 20. 21. and 46. 10. and 48. 14. Idols cannot declare things to come. Secondly. The Devil (though a moſt Intelligent Spirit) can know nothing of what ſhall befal for the future, ſave only thoſe things he ſeeth in their *Cauſes*, or in the light of *participation*: The Devil can better Diſcover what is paſt and done, by his own Inſtigation, as that Murder committed on a Stranger, at an Inn in *Exeter*, 30 years before the Diſcovery was made by an *Apparition*: as was likewiſe the Fraud of an *Executor* converting a Gentlemans Eſtate from his Children to his own uſe, who was affrighted by an *Apparition* unto a Reſtitution to the right Heirs, both hapned lately, and ſeem to be well atteſted by Godly Miniſters. 'Tis certain that future Contingents are not within the compaſs of the Devils Cognizance any other way, ſeeing they are wholy at Gods diſpoſing: yet *Satan* in ſome Caſes, and at ſome times, can foretell things to come, as *1ſt.* He being a *Mighty Naturaliſt*, able (by his Angelical ſagacity) to dive into the deepeſt *cauſes* and *ſecrets* of Nature which men cannot do) and ſo accordingly to frame his Predictions, ſuch as ſeem ſupernatural to us, he is alſo an *Exact Artiſt*, attained (both by his acute Obſervations, and almoſt 6000 years Experience) to an acquaintance of all natural, moral, and political cauſes of things, as the *Premiſſes*, hence may he give ſhrewd gueſſes (though he know nothing Infalibly) and gather ſuch conſequences, as may probably come to paſs, if the great God be not pleaſed to interrupt this Chain of Cauſes, as he ſometimes doth, by his over-ruling Power. Though *Satan* be a Prince of Darkneſs, yet may he have ſecondly ſuch a *participation* of ſome *light* by Divine (not only *permiſſion*, but) *Commiſſion*, when God makes him the Executioner of his Judgments, and in ſuch a caſe 'tis eaſy for him to foretel future things.

things, as in the Case of *Job*, he could predict (without difficulty) that such and such Evils would shortly befal that good man, when he had got a Commission from God for them, and wanted no tools to work them: and as in the Case of the 400 false Prophets of *Ahab*, in whose Mouth he had a *Commission* from God to be a *Lying Spirit*, and delude them. 1. *Kin.* 22. 6 22. which shews *King Ahab*'s Death, was revealed to the Devil, and then he could Reveal it to whom he pleased. The Devil Deceived those Deceivers the false Prophets, and they Deceived *Ahab*, and draws him (as the *Mouse*) into the Trap, where he Perished, not only for his *Cruelty* to *Naboth*, but by his *Credulity* to those many cursed Sycophants: yea, and in the Case of *Saul* (which is yet higher) he only could have foretold the Fall of King *Ahab* (*ut supra*) but he actually did foretel the Death of King *Saul*. 1. Sam. 28. 19. Naming the time, though in ambiguous Words, as [to morrow] is indefinitely used, *Exod.* 13. 14. and *Matt.* 6. 34. Thus the Devil Equivocates in all his Oracles (as in this and in that of *Ahab*) *The Lord shall deliver into the Hands of the King*) 1. Kin. 2. 26. where the Particle [it] is not in the Original: The word [thee] may as well be supplyed: and this Lying Spirit names not which of the Kings he meant, whether *Ahab* or *Benhadad*, yea his quibling Oracle (as the *Delphick* Devil had many) might be construed in a quite contrary Sense: either 1*st*. The Lord will deliver [thee] *Ahab* into the hands of *Benhadad*, or 2*dly*. [It] to wit, *Ramoth Gilead* into the hand of *Ahab*: thus the deceitful Devil will save his Credit, what ever hapned, and yet as bad as this *Abaddon* is, he shews more ingenuity here than doth the *Jesuits*, for he ingeniously acknowledgeth his *Equivocating Oracle*, to be no better than a *Base Lye*, saying *I will go and be a Lying Spirit, in the Mouth of all Ahabs Pa asytical Prophets. v.*22. However Satan (that mock-*Samuel*) seems more positive and peremptory in his Predictions of *Sauls Downfal* (as above) yet this was no more than what a prudently-thinking man might have conjectured from the concurrence of secundary Causes, how much more might an

an acutely-obſerving Devil make up a ſhrewd Gueſs (by comparing things with things) of *Sauls* approaching Ruine: He could not be ignorant both of *Sauls Rejection*, and of *Davids Election*, the *Courage* and *Confidence* of the *Philiſtines* Army, the *Deſpondencies* and *Diffidence* of *Saul* and his *Souldiers* (both which had been formerly Valorous) were not unknown to him, or poſſibly he might peep into thoſe Prophetick Predictions concerning *Saul* and *David*, in ch. 15. and 16. of the firſt of *Sam.* Yea he well knew, what himſelf deſigned to do in the day of Battle (with Gods Permiſſion) againſt *Saul* who had forfeited *Gods Protection*. The third Conſideration I ſhall conclude with is, that the *Devil* hath his Inſtruments or Vaſſals amongſt Mankind, to whom he imparts his Predictions, that they may impart them to others; and thoſe are moſtly *Women* (of the Devils choice) more than *Men*, becauſe they are *Weaker Veſſels*, whoſe credulity is ſooner impoſed upon, and eaſilyer abuſed and deluded by the Devil: we have two famous Inſtances one in the Old the other in the New Teſtament) the *1ſt* hereof is 1. Sam. 28. 7. where *Saul* ſaid, *ſeek me out a Woman that hath a familiar Spirit*, not a *Man* but a *Woman*, he had put down Witches before, yet hoped he ſome might be remaining (though not of *Men*, yet) of *Women*, which are wont to be lighter and proner to Superſtition, not only becauſe of weaker Wits and apter to be Deceived, but, ſeeing they cannot compaſs any Fame or Glory by Noble Exploits (as men can) they therefore would become Famous by Magick Art: hence this Woman became a Dame to a familiar Spirit, and thither *Saul* comes, who rather than fail would crave help from Hell, *&c.* And the ſecond Inſtance is not unlike this firſt, *Act.* 16. 16. The *Divining* Damoſel, who probably foretold many things that came to paſs, otherwiſe ſhe could never have *brought ſo much Gain to her Maſters*, as that Scripture ſaith: ſhe might make unhappy Hits ſometimes, from the ſagacity of (her grand Maſter) Satan; yet miſs too at other times; for if the Divel himſelf cannot foretel all future Events, nor any thing Infalibly himſelf, but either as it is Revealed to him

by God (as was *Ahab's* Fall at *Ramoh Gilead*) or as he foreſeeth them in the *Cauſes, Signs* or *Prophecies* of Holy Scripture, wherein he is not a little skil'd, and out of which he ſometimes ſtealeth a parcel. Far be it from me to apply our preſent *Apparition* to either of theſe aforementioned, eſpecially upon thoſe Grounds. 1*ſt*. We do not find that this *Apparition* required any *Adoration*; when *Saul* bowed himſelf to *Satan* (that Mock-*Samuel*) 1. Sam. 28. 14. That *Adoration* was the main thing that the Devil chiefly aimed at: 2*ly*. We do not find (in our Caſe) any ſeeking to this *Apparition*, for that is (Tantamount) a *Worſhipping*, though there be no bowing, and how far amounts *holding Conference* with Apparitions (ſee above) but yet it ſeems an higher ſtep to *obey their Commands*, eſpecially ſuch as are diſſonant to the Law of *Nature* or *Nations*, or Scripture, which is not our Caſe, neither doth this comport with the latter Inſtance, though here's a *Divining Damſel*, yet not ſuch an one as the Septuagints uſually call ἐγγαστρίμυθος becauſe the Devil ſpake out of their Bellys; for which cauſe alſo the Hebrews call them *Oboth* or Bottles, becauſe the Bellys of thoſe Women (thus made uſe of by the Devil) ſwelled as big as Bottles, when they began to Propheſy. 2*ly*. Neither do we hear of any gain either to her ſelf or to her Maſters *here*, as appeareth *there*. 3*ly*. Neither do we find any Diſturbance given to Gods Worſhip under ſpecious pretences *here*, as is found *there*. They that deſire to know more of thoſe Divining Intrigues, let them conſult *Baldwins* Caſes of Conſcience. *Lib*. 3. *Pag*. 533. to 620. *&c*. too long here (ſo much as to abridge in this ſmall Treatiſe) and other *Caſuiſts*; I add this only, 1*ſt*. If the *Death* of any be foretold by the Devil we ought not to believe it, as from him (the *Lyar*) God can Croſs it, 2*ly*. If God permit it, 'tis to harden the ſuperſtitious Obſervers of it: 3*ly*. 'tis enough Gods Word foretels that all ſhall fall out for the beſt to them that love God, *Rom*. 8. 28. So all's welcome: ſo far as Gods Word guideth us, we walk ſafely, but if we ſtep farther into a By-way 'twill lead us down into the Chambers of Death.

I Omit the ſtrange Apparitions at *Pons Town* in *Tipperary* in *Ireland*, atteſted by 16 perſons Eye Witneſſes, and Printed. The laſt and lateſt of Land-Prodigies (omitting many others that come not yet well proved to my Hand (is the *Death* of 3 *Tower-Lyons*; called Old *Charls*, *Queen* and *Duke* which is the more Remarkable, becauſe we do not find (ſcarce in a whole Age) any Record of the Death of ſo much as *one* of thoſe Royal Long-Lived Creatures (the Keeper whereof is ſo much obliged both by Loyalty and Advantage to preſerve them) much leſs of ſo many and that within few days, as if they had conſpired to march off together, the more to amuſe and amaze this Tripple Realm, for every Kingdom one: to Exemplify it in our *Engliſh Chronicles*, though ſomething like it is ſaid to happen in King *Richards*

chards Reign, yet I cannot find a fit *Paralel* unto this ſtrange Prodigy *upon Record*, ſave only in *Henry* the ſixths Reign, Whereof Sir *Richard Baker* (who is generally owned as an Impartial Chronicler of former Times) giveth us this Account, That in the 18th. year of *Henry* the ſixth *all the Lyons in the* Tower *Dyed*. *Bakers Chron.* pag. 199. This Kings Reign was attended with many miſchiefs betwixt him and the then *Duke of York*. *Henry* the Fifth after he had Conquered *France*, and kept his Court with incomparable Magnificence for ſome time, then he Returns with his Queen into *England*, who was delivered of a Son at *Windſor*, called therefore *Henry* the 6. of *Windſor* (upon whom at his Birth his Father ſpake Prophetically [*I Henry of Monmouth have gain'd much* and ſhall remain but a ſhort time: but *Henry* of *Windſor* ſhall Reign long and looſe all] and acording to this *Paternal Propheſy* the Son firſt loſt *His All* in *France*, and after, 2ly. *His All* in *England*. In this *Henry* the ſixths time, *France*, *Normandy*, *Aquitain*, were all loſt from the *Engliſh*, and in *England* ſuch were the bloody Contentions between the two Houſes of *York* and *Lancaſter*, that ten ſeveral fierce Battels were fiercely fought between the two Factions, whereof 5 were fought in *Henry* the ſixths time. The *firſt* at *St. Albans* in which *Yorks* prevailed: the *ſecond* at *Black-Heath*, in which the *Confederate Lords were Conquerors*: the *third* at *Northampton*, in which *Henry* the ſixth was again overthrown: the *fourth* at *Wakefield*, in which the *King* was Victorious: the *ſixth* at *Towton*, in which the new *Duke of York* carried it, who became thereby King *Edward* the IV. In whoſe time alſo five more ſeveral ſet Battels were fought upon the ſame Quarrel: as *firſt*, that at *Exham*: *ſecondly*, that at *Banbury*: *thirdly*, the Battel of *Lboſe-Coats*: *fourthly*, that in *Barnet Fields*: and *fifthly* that at *Tewxbury*. Thus even the *White Roſe* was Dyed Red, over and over again, with the blood of many brave men, and a Period was never put to this Contention twixt the *White* and *Red Roſe*, until that concluding Battel at *Boſworth Fields*, in which the *Plantaginets* expired, and both the *Houſes* were after united in *Henry* the VII. *Roſſe's* Hiſtory of the World, *pag.* 534. &c. and Dr. *Prideaux's Hiſtory of Succeſſions* in our own Land, *pag.* 333. Who tells a memorable Story of thoſe ſuch Catching Times (as he calls them) of one *Burdet* a Mercer in *Cheap-ſide*, who jocularly ſaid to his Son, if he would ply his Book, he ſhould be *Heir to the Crown* (meaning his own Houſe, which had the *Crown* for its *Sign*, and had no Relation to the *Crown* of the Kingdom) for this Jeſt the Man loſt his Life: aſſuredly an *Honeſt Jury* would not have given him ſuch *hard Meaſure*: God bleſs us from ſuch *Contentious* and ſuch *catching Times*, which were preſaged not only by the Death of the *Tower Lyons*, as above, but alſo by ſeveral other Prodigies, as a *Blazing Star*, *Monſtrous Births*, a prodigious

Cock out of the Sea at *Portland*, crowing three times, and turning his Head to the *South*, *North* and *West*, and *Pauls* Steeple was fired with Lightning: See *Roſſes Hiſtory of the World*, pag. 534. And Sir *Richard Bakers Chronology* of the ſame time, all theſe Prodigies were *Preſages* of ſad future Calamities. Enquiry, *Why muſt the Death of* Lyons *be made a* Prodigy, *ſeeing they are Mortal as other Beaſts, and Dye only in the common courſe of Nature?* Anſwer the *firſt*, Conſider in the general, A *Lyon* 1*ſt*. For his *Majeſty*, that ſits enthroned in his looks. 2*ly*. For his *Magnanimity*, as diſdaining to go out of his ſtately pace, though Danger purſue him, *Prov.* 30. *v.* 30. 3*ly*. For his *Formidableneſs*, inſomuch that when the *Lyon* Roareth, all the Beaſts Tremble, *Am.* 3. 8. and have not power to fly from him, though they can out-run him; hence he is the *Hyeroglyphick* of *Dominion*, and *worthily* as well as *vulgarly* is called the *King of Beaſts*. Hereupon the Fall of a *Lyon* is as the Fall of *Abner*, the *Fall of a Prince*, 2. Sam. 3. 38. 'Tis looked on as a *Fatal Fall*, the Death of a *Lyon* was the preſage of *Julian's* death, ſaith *Ammianus Marcellinus*, Anſwer the *ſecond*, more ſpecially as the *living Lyon* Reſembleth *Majeſty Domineering* (according to *Æſops* Apologue) over the *Aſs* and the *Fox* in ſharing the Prey they had joyntly caught in Hunting: So the *Dead Lyon* repreſenteth *Majeſty Deceaſed* (according to *Alciats* Emblem and the Greek *Epigram* Αὐλοὶ νίκεσῦ ζῶμα λέοντ' ὀρύξειεν λαγωοί.

Lion

Though the *Lyon* while living be the Nobleſt of Beaſts, *Prov.* 30. 30. yet when Dead, this Noble Beaſt is expoſed to the Scorn of the moſt weak and timorous *Hares*. Hence aroſe the Hebrew Proverb, that a *living Dog* (with them the *baſeſt* of Creatures) *was better than a Dead Lyon* (both as to Uſe and as to Eſſence) *Eccleſ.* 9. 4. Importing that the *meaneſt man Living*, is better than the *greateſt man Dead*. Anſwer the *third*, The Death of a *Tower Lyon* is more portentous than the Death of many *Lyons* in the Wilds of *Lybia*, whereof no notice would be taken, but a *Tower Lyon* is the *Darling* as well as *Emblem* of *Princes*, and the *Delight* as well as *Wonder* of the People that have been admitted to behold them; and ſeeing they naturally live longer than the oldeſt of Men, ſcarce any one Age brings Tidings of the Death of a *Tower Lyon* (as before) ſo carefully attended, *&c.* This occaſions the general Opinion, that ſuch an Occurrence is a *Fore-runner* of ſome *Fatality*. Anſwer the *fourth*, How much more the *Death* of 3 *Tower Lyons* at once, as if a *Lyon Peſtilence* (that τὸ Θεῖον or Divine Thing had been ſent to kill three *Lyons at one blow*, this hardly finds a Paralel in Hiſtory, the *ſtrong Tower* (it ſelf) with all its high Walls, deep Trenches, braſs Guns, great Guards, and warded Gates, could not be a Tower of Defence to them or to any one them, and if *Tria* had been *Omnia* here (as it is in *Philoſophy*) the *Tower* had been left a Lyon-leſs Tower. Sacred Story ſpeaks of one Prodi-

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gy, not altogether diſſonant to this, to wit, *Samſon turned aſide to ſee the Carcaſe of the Lyon, and behold there was a Swarm of Bees and Honey in the Carcaſe,* Judg. 14. 8. *prodigioſum eſt (ſaith* Lavater) *quòd Mellificárunt Apes in Cadavere, &c.* 'Twas no leſs than a *Prodigy*, that Bees ſhould breed and make Honey ſo ſoon in ſuch a place, ſeeing they are naturally driven away by an ill Smell, as abhorring all ſtinking things, ſuch as this Carcaſe muſt needs be upon its Putrefaction; herein *Pliny, Columella, Ælian, Varro*, and all Naturaliſts do unanimouſly concurr: Indeed ſome (as *Virgil, Ovid*, &c.) do ſay, *Bees* may breed in the Carcaſe of a Bullock naturally, but never in the Carcaſe of a *Lyon*, which hath a more fœtid fleſh and a more ſtinking ſmell; however, not in ſo ſhort a time as was between *Samſons* Contract and the ſolemnizing of his Marriage. It therefore only came to paſs, by the ſpecial Providence of God producing this *Prodigy*, not, only by a *præternatural*, but alſo by a *Supernatural* power. Now that the *Tower Lyons* be dead (though we had no hand in their Death, as *Samſon* had in his) let us turn aſide (a little) to view theſe Carcaſes, as *Samſon* did this) and behold both the *Congruity* and *Diſparity* of them: As *1ſt.* God Bleſs us, that no Swarms of thoſe Bees of *Babylon* (*Iſa. 7. 18.*) may breed out of their *Carcaſes*, nor out of them whoſe names they bore, to Sting us with their Fatal Stings: And God bleſs us not only from thoſe Honey-leſs Waſps and Droniſh Robbers, but alſo that the right Honey may be bred in the body of the ſuperviving *Lyon*, call'd *Charles* the II. and in him whoſe name he beareth: *3ly.* Though we find no *Honey* in any of thoſe 3 Carcaſes, as *Samſon* did in his one, yet may we find ſuch a *Riddle* in them which may puzzle and *Non-Plus* all the uncircumciſed *Philiſtins*, Judg. 14. 12. 14. *Out of theſe Eaters may came forth Meat and out of the ſtrong ſweetneſs.* This *Problem* (as many of Gods *Providences*) is made up of contraries, yet the enigmatical Sentence ſeems to ſignify, that it ſhould come to paſs, the *Philiſtins* which ruled with rigour over the *Iſraelites* at that time, ſhould be ſubdued and eaten up by the *Iſraelites*, and when they were moſt ſtrong, they ſhould not damnify but accommodate the *Hebrews*: The good Lord grant the ſame Priviledges to the *Proteſtants* over the *Papiſts*, who have eaten us up as their *Daily Bread*, with the like voracity as the Hungry devour *Bread*, Pſ. 14. 4. Yea, thoſe cruel Cannibals makes *Fleſh* as well as *Bread* of poor *Proteſtants*, and do as barbarouſly and brutiſhly worry them with open Mouth, as the bloody *Lyons* do the helpleſs *Sheep*, Pſ. 27. 2. O that they may now ſtumble and fall in attempting it, and both they and their *Leviathan* (the *Pope*) with his *broken Head*, may be given *as meat to the people Inhabiting the Wilderneſs*, Pſ. 74. 13. 14. Then would God unriddle, how *out of the grand Eater cometh Meat, and out of the ſtrong cometh Sweetneſs.*

This

This Leads me to the *third and laſt Scene* or Theatre, whereon God ſhews his *Wonderful Signs*, to wit, (as in *Heaven* and on the *Earth*, ſo) upon the *Waters*: As I do deſignedly omit many marvelous things, mentioned in Forreign and Domeſtick Letters, ſuch as the *Earth-quake* at *Malago*, which overturn'd their Religious Houſes, and put all *Spain* into a Fright, *&c:* And ſuch as have lately hapned alſo in our Lands) becauſe they come not well Atteſted to make them enough Authentick, in the foregoing Stage or Theatre: ſo I muſt do in this laſt, omitting many Stories, and pitch firſt upon that which hath unqueſtionable Teſtimony of the Truth thereof, to wit, the Drying up of the River *Wye* in *Wales*, between *Radnorſhire* and *Brecknock-ſhire* (where 'tis near as broad as *Thames* at *Brainford*) about a ſtones caſt over, and of a fierce Current, yet on the 25th. of *January* laſt at *Lewysford*, it ſtop't its courſe and parted it ſelf, and became dry, ſo that ſeveral perſons walked over Dry-ſhod, ſome gathered up Fiſhes for ſeveral Miles, this continued for ſeveral Hours: This is Atteſted for Truth, by Mr. *Probat* High Sherriff of *Radnorſhire*, and Mrs. *Jones*, (whoſe letter hereof I had to aſſure me) both Eye-Witneſſes, and it was alſo obſerved that the two Rivers (*Ithon* and *Yrvon*) which fall into that River *Wye*, were at the ſame time likewiſe ſuddenly dry: but after a few hours flowed with more Violence, and higher than uſual: and (as my Letter addeth) no natural Reaſon could be rendred hereof: Now to exemplify this *Prodigy* by Paralel Inſtances, from *Sacred* and *Civil* Hiſtory: *1ſt. Satred* Story ſaith, that when *God brake the Heads of the Dragon* (Satans ſworn Sword-men and *Pharoahs* chief Captains) and the *Head* of the grand *Leviathan* or *Pharoah* himſelf, then did God alſo *Divide the Sea, and clave alſo the Fountains and the Flood*, Pſ. 74. 13. 14. 15. *Drying up mighty Rivers, as Jordan, Euphrates and the Red Sea*, which (in reſpect of the *Main Ocean*) was but a mighty *River*. This the *Angel of God Divided and dryed up*, for ſix hundred Thouſand to paſs over in Rank and File. *Exod* 14. 21. 22. *Pſ.* 136. 13. and 106. 9. Gods Rebuke was upon the Waters, clove them in twain, and bound them up with his *Swadling Band* (as eaſily as a Nurſe doth her Infant) *Job* 38. 9. ſo that they could neither wave, nor ſwell, nor flow, but became as a firm Wall (frozen into hard Ice) on both ſides of *Iſrael*, Pſ. 78. 13. Thus the fluid Waters, were fixed and became as Stone Walls, on each hand of them, while they paſſed through with eaſe and ſafety. This the Pſalmiſt Wonders at, and asks the Waters, *What ailed thee, O thou Sea*, &c. Pſ. 114. 5. and thence he paſſeth to *Jordan*, (more Paralel to our Caſe) asking what was the matter with you *both*, that the one *Fled* and the other was *Driven back*: can there be any natural Reaſon given? or was't the powerful preſence of God that affrighted you into this *Retrograde Run* or *Motion*, v. 7. This Inſtance ſheweth we may

many

many times ask Queſtions, and yet neither *doubt of the matter*, nor be *ignorant of the Cauſe*: This more Paralel Caſe of the drying up *Jordan*, Joſh. 3. 13. *The Waters of that River were cut off*, that is, the Waters that came from above were cut off ſo as to ſtand ſtill as on a Heap, and the waters that were below (according to their ordinary courſe) ran away into the Dead Sea, ſo the Channel was left Dry, having no waters coming down from above to feed and fill it. This was a wonderful Work of God, and much admired by the Pſalmiſt in his *Pſ.* 114. Now this *Jordan* was a compound of two Rivers (*Jor* and *Dan*) as our Welſh River was, yet the Courſe of both the ſtreams were ſtop't for ſome Hours, ſo the Channel was dry, though ('tis true) the Camp of *Iſrael* was not there with the Ark to paſs over into *Canaan*: The *Chaldee* Paraphraſe Addeth the drying up of *Arnon* and *Jabbok*, whereof ſee *Num.* 21. 14. and *Deut.* 2. 37. as *Revel.* 16. 12. mentions the drying up of *Euphrates* for the Kings of the *Eaſt to paſs over*, &c. but leaving *Sacred*, come we to *Civil* Story: Our Famous *Cambden* Reports of another River in *Merionith ſhire* in *Wales*, the River *Dee* that runneth through *Pimble-Meer* or *Lake*, it mingles not her Streams with the Waters of the Lake, though this be a great *Marvel*, and hath alſo a good *Moral* (to wit, that we ſhould not mingle the *ſtreams* of our *Affections* with the puddle Water of *Corrupt Company*, when carried headlong at unawares among them) yet it is far ſhort of our preſent *Prodigy*: and the ſame *Cambden* relates, how the *River Ouſe* near *Bedford* (in the laſt year of King *Richard* the II.) ſtood ſtill, and ceaſed his Courſe, ſo as the Channel remained dry for the ſpace of three miles together. *Cambden Brit.* pag. 399. which was then adjudged to ſignify the Revoltings of the Subjects from their Prince. *Bakers Chron.* pag. 154. 167. He being miſlead by his Favorite *Michael de-la-pool* and other *Sycophants*, did incurr the hatred of his People, *Prideaux Introduction*, pag. 324. In his time was the marvelous *Parliament*, and that which wrought Wonders. See *Baker* of his Reign. Alſo in the Reign of *Henry* the VI. The ſame *River Ouſe* (on New-Years Day) ſuddenly ſtood ſtill and divided it ſelf, which (as was conceived) did portend the prodigious Broyls between the Houſes of *York* and *Lancaſter*, ſee *Bakers Chron.* among the Caſualties (as he calls them) of his Reign. The like hapned in the year 1660. to the River *Derwent* near *Darby*, which was dryed up upon *Nov.* the 29. for many miles and ſome hours, ſo that the Mills ſtood, the Boats were on ground, the Fiſhes taken up upon the Sand by Children, and men walked over dry ſhod. This was the *greater Prodigy*, not only becauſe 'tis a broad River and runs with a *fierce and full Stream* (as *Cambden* Britt. pag. 554. relateth) but alſo becauſe the *Waters* of the *Sanctuary* were dryed up ſoon after, by the Silencing of ſome thouſands of Orthodox Miniſters: As thoſe Rivers returned (all of them

them) to their courſe again, ſo the good Lord *know us in our Wilderneſs and in the Land of great Drought*, Hoſ. 13. 5. and make us again as a *watered Garden, whoſe Waters fail not*: Iſa. 58. 11. That our *Fleece*, as *Gideons* may not *ſtill be Dry*. Judg. 6. 39. but the Lord be *as ſprings of Water to us*, for all our *freſh ſprings are in him*, Pſ. 87. 7. an *everflowing and overflowing* Fountain of Grace and Comfort.

Were not my Book already ſwoln too bulky, I might inſiſt alſo upon the *prodigious Whale*, which was found lately in the River *Wevner*, within 6 miles of *Colcheſter*, 50 foot in length, and 28 in thickneſs, who broke off his own Tail with ſtrugling, and turn'd the River into Blood with his Blood: an undoubted *Prodigy*, for the *Whale* never breaks forth out of her beloved Ocean (which is her peculiar Dominion) into narrow Rivers, but it preſages Storms, where ſuch a thing hapneth: Aſſuredly *Jonah*'s was the greateſt of *Prodigies*, who ſhip'd him to the ſhore, and in the mean time afforded him an *Oratory* a place to pray in. Four *Prodigious Wonders* were concurring therein ſaith *Mercer*, 1*ſt*. That the Heat of the Whales Stomach did not Conſume *Jonah* as it did other Food. 2*ly*. That in ſo cloſe a Priſon he could both breath and live, without the common uſe of *Air* and *light*. 3*ly*. That he was not choaked with the Stench of ſo filthy a Jakes as the *Whales Belly*. 4*ly*. That he had his Senſes (as well as Life) there, to *pour out* ſuch an excellent *Prayer* and *Praiſe* to God. *Jonah* was the true *Arion* (the Poets mention) out of whoſe *Hiſtory* Chriſt gathers the *Myſtery* of his own *Death*, *Burial*, and *Reſurrection*, Jon. 1. 17. and 2. 10. with Matt. 12. 40. This great Sea-Monſter (that never uſeth to come near the Shore, but Sports himſelf in the deep Waters *Pſ.* 104. 26.) yet when the Great God (the chief *Centurion*) commands him thither; he *muſt go* and Vomit up *Jonah* upon dry Land. *He breaks the Head*) as well as *Tail*) of this Monſtrous *Leviathan*, and *gives him to be Meat to the People inhabiting the Wilderneſs* Pſ. 74. 14. Though no *Mortal man can Ring* him like an *Hog*, or *Rule* him like a *Bear*, Job. 41. 2. *&c.* yet the *Immortal God can* and *did ſo*, to Senacherib that *crooked Leviathan*. Iſa. 27. 1. & 37, 29. and doth ſo, both to the *Great Turk*, who would Devour *Europe*, and to the *Great Pope*, who would deſtroy the *Reformed Countrys*: *Procopius* tells of a great Whale in his Time, that much Infeſted the Coaſts of *Conſtantinople*, and did much Miſchief for fifty years together, but at laſt was *taken and tamed* (by ſlaughter) though 30 Cubits long and ten broad. Thus *Jehovah* will Take and Tame both *Behemoth*, the *Turk* who Eats up men like *Graſs upon the Mountains*. Job. 40. 15. *&c.* and *Leviathan* the *Pope* who *Sports* himſelf in his *See* to devour *Proteſtants*, God will pull thoſe 2 *Kings of the Children of Pride* out of their Seats (though they have Infeſted the Church many fifty years, and both *Saddle and Bridle them*. Job. 41. 13. 34. In due Time God will make this latter (*Leviathan*) *to break his*

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own Tail, and let *out his own Blood*, as that *Colcheſter Whale* did, and God *will break his Head*, and give him to be meat to his People: There be many more *Signs and Wonders* I omit (though mentioned in publick Intelligences) becauſe not (to me enough *Authentically Atteſted*, I would alſo ſubjoyn here the many marvelous and prodigious Providences, not only *Reported*, but likewiſe *Recorded* in our *own Land of late* (were it not to avoid prolixity) ſuch as the *Wonderful Diſcovery of Juſtice Godfreys Death: The Wonderful delivery of Juſtice Arnolds life.* The Wonderful diſappointment (*hitherto*) of all the Popiſh Plots (both *Sham* and *Real* againſt King and Kingdom. The *Wonderful Death* of three grand Enemies (to an honeſt Alderman in *Hull*) who all dyed in three Weeks time, in the heat and height of their Perſecutions againſt him: with many more ſuch marvelous Occurrences, befalling ſeveral Perſecutors and Prophane Scoffers (as him whoſe Eyes dropt out of his Head, immediately after his Scoffing at the *late Comet*) not yet plenarily proved.

The *Application* in ſhort (after a long *Explication* general and particular, yet Applicatorily Explained all along) is twofold, *1ſt. General. 2ly. Particular*, the *latter* of thoſe to be poſſitive and peremptory in (without a peculiar Gift, which we pretend not to) is by the beſt Caſuiſts called *Nefas*, and no better than preſumption to pry too curiouſly into the *Ark* of Divine Secrets, for which *fifty Thouſand Bethſhemites were ſlain*, 1. Sam. 6. 19. *Arcana Dei ſunt Arça Dei*, we may not *ſearch into Gods Secrets.* Deut. 29. 29. *Mirari oportet, rimari non licet*, 'tis as unmannerly to *pry* into our Neighbours Houſe, as 'tis to *preſs* into it, ſaid *Xenocrates*: how much more may men be paid for peeping into Gods Houſe, as the men of *Bethſhemeſh* were, contrary to Gods Command. Num. 4. 20. *Eorum que ſcire nec Datur nec fas eſt, Docta eſt ignorantia, iſtius ſcientia Appetentia eſt inſania ſpecies*, ſaith *Auſtin*: 'Tis a learned Ignorance not to know what we ought not to know, and 'tis a kind of madneſs to deſire it, *Funccius* ſings well, ſaying, *Tu fuge ſeu peſtem* τὴν πολυπραγμοσύνην. And *Peter* giveth charge againſt this Impious *Curioſity* as againſt *Theft* and *Murder*, 1. *Pet.* 4. 15. 'tis a being too *buſy with Gods matters. Baldwin* therefore concludes this point, *præſtat Ergo*, &c. 'tis better to paſs over prodigies in ſilence, and leave the particular Application of them to the moſt Wiſe God, than by an *over-curious Divining* to betray our own temerity, *Bald. Caſes of Conſcience, Lib.* 3. *Pag.* 813. However to make a general Application (which is the former) of them, is to be *Wiſe unto Sobriety*, ſeeing Events in all Ages do evidence, that *Prodigies* do portend (in the general) a Futurition or Approach of ſome things (not yet exiſtent) and ſuch as bear ſome proportion in quality to the *Prodigies* themſelves: as Armies portend Wars, &c. This is acknowledged by *Hero-*

dotus and *Machiavel*, that no extraordinary Calamities befal Nations or Cities, but 'tis foreshewn by some *Extraordinary Signs* and *Wonders*, as the Reverend Dr. *Jackson* (in his Sermen preached before King *Charles* the I.) quoteth them. *pag.* 9. 10. Yea, our Saviour himself did Institute *Signs* and *Wonders*, as immediate forerunners of that final Destruction of *Jerusalem*, so sorely threatned and so severely executed by *Titus Vespasian*, *Matth.* 24. *Mark* 13. and *Luke* 21. and *Josephus* hath a good Note upon it, *lib.* 4. *cap.* 12. of the Wars of the *Jews*, that it was Gods Clemency to Mankind to foreshew by those extraordinary *Signs* and *Wonders*, what wasting Desolations were approaching, that his people being *forewarned* might be *forearmed* also and take the best Course for their own safety. The *General Application of Prodigies*, (which are unquestionable) be principally two, according to *Cornelius à Lapide's* Notion, on *Joel.* 2. 30. Prodigia sunt Credentibus benefica, incredulis vero Malefica & Horribilia: 1st. *They do portend much mischief to that part of the World, which wallows in Wickedness without Repentance:* The *Signs* and *Wonders* God shewed to *Pharoah* were not only *Messengers*, but even *Harbingers* of *his* and his *Peoples* Destruction, so was the *Hand-writing* upon the *Wall* a *Prodigy* portending *Belshazzars* Downfal for his Drunken and Debauched Quaffings, *Dan.* 15. 22. 23. So were the *Prodigies* in *Heaven*, *Earth* and *Sea* (as *Luke* ranks them *Luke* 21. 25.) Infallible portents and presages of the final fall of the *Jews* and their *Jerusalem*, for Persecuting Christ and his Apostles, *&c.* Thus it was of latter times in *Germany*, as their wickedness and Debauchery increased, so did their *Prodigies*, *Signs* and *Wonders*, Hist. *Iron-Age*, pag. 65. Yea and in our Land Sir *Rich. Baker* hath worthily Recorded. How the many Mischiefs (that have befallen this Nation) were all foreshewed by many foregoing *Signs* and *Wonders* (which he calleth Casualties) in every Reign, whereof I have extracted an Epitome, and thought to have inserted it here, were not my Book too bulky already. 2*ly*. They do Prognosticate *Relief and Remedy* to the *Religious part of the World*. *Ægypts* Overthrow was *Israels* Deliverance, and so was and will be *Babylons* to *Sion*. Therefore Christ encourageth his *Servants* at the sight of such *Signs*, *to lift up their Heads for their Redemption draweth nigh*, Luke 21. 25. 28. All men ought therefore to *Regard the Works of the Lord* and to *consider the Operations of his Hands*, least by neglect thereof they provoke a Jealous God to *Destroy them* and not *build them up*. Ps. 28. 5. How oft doth God call on *Zechary*, lift up thine Eyes and behold, *&c.* and *what seest thou?* &c. God shews his *Signs* and *Wonders*, not that men should cast *scurrilous Scoffs* at them, (who knoweth whether such have a minute betwixt his last *Jest* in this World, and his Everlasting *Earnest* in a worse World) but to make *serious Contemplations* on them: what curious

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III. 43

Artiſt can endure (when he expoſes ſome ſpecial peice to publick View) to ſee *ſottiſh men take no notice of it*, or *filly ſpectators* (that cannot underſtand its Admirable Art) *Deride it*. God is Certainly *Tuning* his Inſtrument (as I ſay in pag. 32.) and will ſhortly play ſome choice Tune, though made up of Diſcords. The good Lord help us to *Dance after his Pipe*, and to *meet him in the way of his Judgments*, or in the *way of his* Mercies, Iſa. 26. 8. Otherwiſe the *Great Turk* (who ('tis ſaid) is ſo allarm'd with thoſe Prodigies that he hath proclaimed a Faſt to be kept throughout all his Dominions) will riſe up in Judgment againſt all Scoffers, as the Queen of *Sheba* will againſt the Jews, *Math.* 12.42. The *Heavens*, thoſe Catholick Preachers: *Pſ.* 19. 1. The ſpangled Curtains of the Bridegroomes Chamber, hath Read ſuch a Divinity-Lecture to us in *Signs* and *Wonders*, and ſo hath the *Earth* and the *Sea*, all terrifying and teſtifying Gods *Anger* againſt Mans Sin, yea in his own people, in whom he will pardon, but not patronize Evil: and ſhall we look on thoſe *Signs of the times*, to be *Inania Terriculamenta*, inſignificant Scar-crows, which the Sorcerers of *Ægypt* (were they here to ſee them) would acknowledge to be the *Finger of God*. As *Jeruſalem* (that Slaughter-houſe of Saints) had her *Signs* of Deſtruction. So *Rome* (the like Slaughter-houſe) had (at the Riſe of *Luther*) ſuch a Storm upon her chief Church, as ſtruck the Keys out of *Peters* Hands, while the *Pope* was creating Cardinals in it: ever ſince a cold Sweat hath ſtuck upon all the Limbs of *Antichriſt*, as *Bellarmine* (his great Champion) confeſſeth, aſſuredly the pouring out of the *ſeaven Vials* (mentioned *Revel.* 16.) will produce ſuch a prodigious Storm upon *Rome*, as will not only blow down her *Keys*, but her *Images* alſo, yea blow away all the Traſh and Trumpery of that Scarlet *Whore*, and the *Whore* her ſelf with all her proud helpers; all Chriſts Foes ſhall then be made his Foot-ſtool (the fitteſt place for them) in all Lands: yet before the accompliſhment hereof, ſad Calamities, (if not the *Slaughter of the Witneſſes*) may be ſeen, yea ſuch *Tribulation* as hath not heretofore. *Matt.* 24. 21. The very Time may ſeem nothing elſe but *Affliction* it ſelf. *Mark* 13. 19. So befel it to the *Jews* that (had not God cut ſhort thoſe Days *Matth.* 24. 22. *No Fleſh had been Saved*) no Jewiſh Fleſh had been left alive. What Woes may befal the *Gentile World*, after ſuch prodigious preſages, we know not. 'Tis good for us to get into *Auguſtus's* poſture, (who once ſitting 'twixt *Virgil* (a frequent ſigher) and *Horace* (that had watery Eyes) pleaſantly ſaid, he ſat *inter Suſpiria & Lachrymas*, betwixt Sighs and Tears: ſure I am, Our Day calls upon us, not only to *ſay ſo*, but alſo to *ſit ſo*, with all *ſeriouſneſs*: Chriſts Council to the *Jews* was [*prayye*] Matth. 24. 20. 'Tis no leſs the Duty of us *Gentiles*, *Prayer* is the beſt Ordinance and Artillery, wherewith to Batter Heaven, *Flectitur Iratus Voce Rogante Deus*: Wher God

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ſeems moſt bitterly bent, yet will he yield ſomething to prayer, which is the beſt lever at a dead lift, provided it be the *Prayer of Faith*, for as Gods mercy is the *Mother*, ſo the Churches *Faith* is the Midwife of Deliverance, Hereupon *Joel* in ſetting down the Dreadful Signs of direful Days (leaſt any ſhould deſpondingly ſay, as *Mark* 10. 26. *Who then can be ſaved*) concludeth with this comfortable Corollary, *whoever calleth on the Name of the Lord ſhall be ſaved*. Joel 2. 31. 32. That ſuch may be Reſerved as a Remnant for Royal Uſe being *accounted* worthy to eſcape thoſe things that may yet come to paſs: *Luke* 21. 36. Is the Hearty prayer of *C. N.*

FINIS.

The Reader *is requeſted to correct theſe following Faults that have eſcaped the Preſs.*

Errata.

PAg. 1. line 19. read *Math.* 12. p. 6. l. 14. r. *Ezr* p. 11. read line 20. *before* line 19. p. 18. l. 25. for 80. r. to. p. 31. l. 16. for 18. r. 11. p. 37. l. 27. r. *prognoſtick* p. 40 l. 24. r. *Truths*. p. 48. l. 29. for *through* r. *though*. p. 49. l. 2. for *Councelor* r. *Councel*. p. 55. l. 16. r. *ἐγω*. p. 57. l. *the latter* r. 65, 66, 67, *&c. to* 72. *in* p. *which ſhould be* 96. l. 11. r. *next Anſwer* [as *Meſſengers* only, not as *Mediators*, according to the Popiſh Doctrine, and l. 22. after are r. moſtly: and l. 34. for *Virgin* r. *Virgins*. p. 69. l. 20. for *Trimethius* r. *Trithemius*. the Sheet (*L.*) ſhould begin with 73. and ſo on. p. 76. falſly paged 68.) l. 20. r. *Λαγῶς*.